DABIQ

ISSUE 7

1436 RABI' AL-AKHIR

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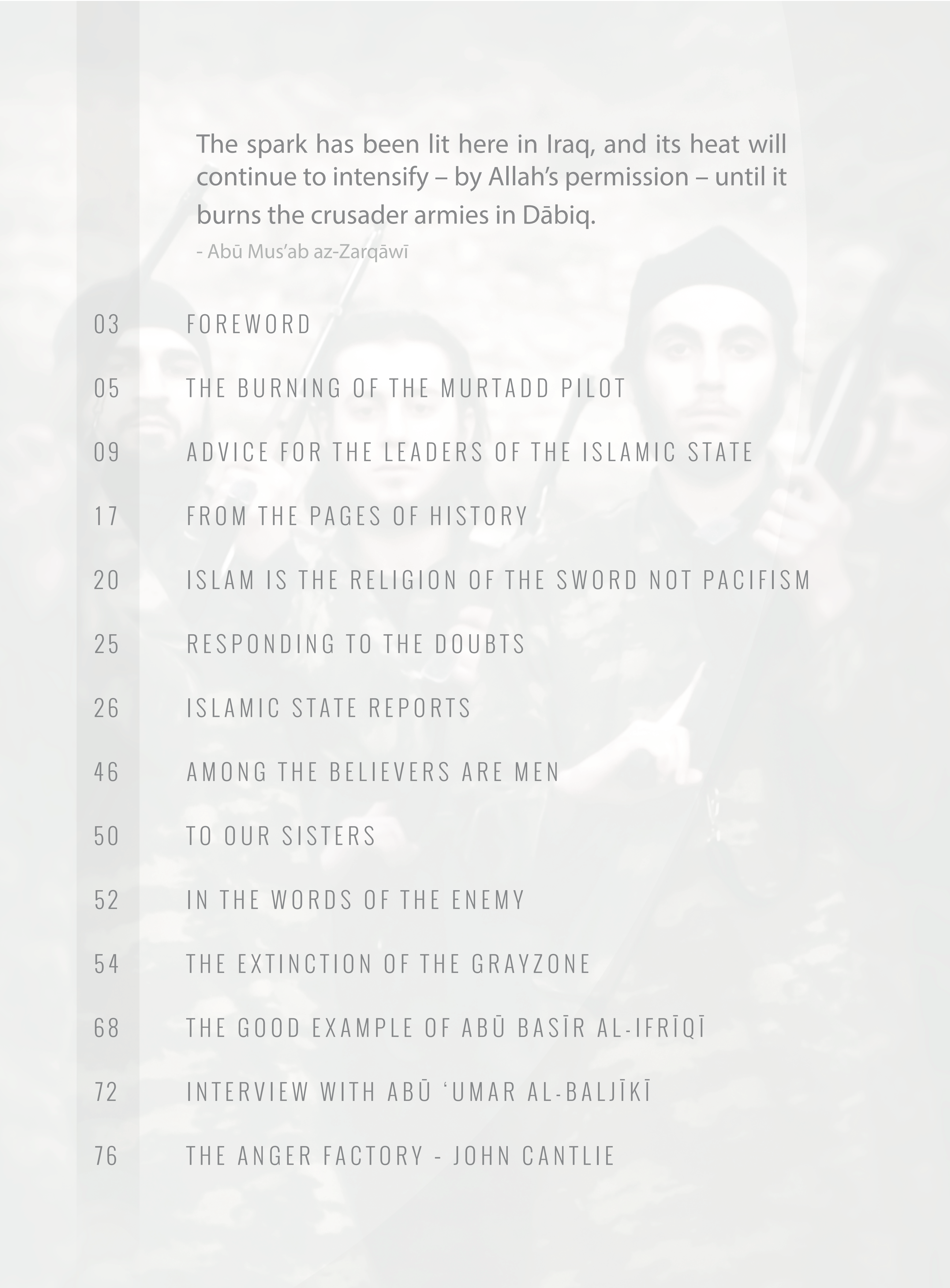
FROM HYPOCRISY TO APOSTASY

THE EXTINCTION OF THE GRAYZONE



> The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah's permission – until it burns the crusader armies in Dābiq.
>
> - Abū Mus'ab az-Zarqāwī

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FOREWORD

THE JAPANESE MERCENARY HARUNA YUKAWA

“What is Japan’s concern with us? Who has drawn Japan into this difficult, powerful, and fierce war… into this transgression against our sons in Palestine? Japan cannot endure entering into a war against us. Therefore, it should reconsider its stance. What is the concern of Australia in the far south with us and with the condition of the defenseless people of Afghanistan and Palestine? What is Germany’s concern in this war except kufr and crusade? It is yet another crusade just like the former crusades led by Richard the Lionheart, Barbarossa of Germany, and Louis of France. Likewise today, when Bush raised the cross, the crusader countries immediately scrambled. What is the Arab countries’ concern with this crusade? Why have they entered into it nakedly and openly in broad daylight? Because they are pleased with the rule of the cross” [October 2001 Interview].

Shaykh Usāmah Ibn Lādin (rahimahullāh) said the above words 13 years ago when numerous nations rushed to join the crusader coalition mobilized to invade Afghanistan. Japan joined the crusade despite its non-Christian paganism, its “pacifist” constitution, and its great distance from Afghanistan. The unwise Prime Minister at the time – Junichiro Koizumi – committed to providing logistical support for the Western crusaders. What kind of interests did he expect to achieve for Japan in joining a crusade against Muslims? Thereafter, Japan – again under the leadership of Koizumi – joined the crusaders in Iraq by dispatching its “Self-Defense” Forces to support them there. Then when the mujāhidīn under the leadership of Shaykh Abū Mus’ab az-Zarqāwī (rahimahullāh) captured the Japanese crusader Shosei Koda and threatened to execute him unless Japanese forces withdrew from Iraq, Koizumi and his government arrogantly stated that Japan would not concede to the demands of “terrorists.” Accordingly, Koda was decapitated like those before him from amongst the prisoners belonging to the crusader coalition including Nick Berg and Kenneth Bigley.

Almost a decade later, “pacifist” Japan has once again defied wisdom by entering into another crusader coalition against the Muslims, but this time under the leadership of the “Nobel Peace Prize” winner Obama. And so a “pacifist” country is led by a “peace” prizewinner in a war doomed to fail. What interests did Abe Shinzo expect to achieve for Japan by publicly committing more than 200 million dollars to be explicitly used in the war against the Islamic State, as if the Khilāfah were not a dangerous entity to anger? What kind of hubris blinded him to make his thoughtless announcement from a podium erected by the tāghūt Sisi who wages war against the soldiers of the Khilāfah in Wilāyat Saynā’? What begot him into “forgetting” that the Islamic State had two Japanese prisoners inside its jails awaiting the blunders of Japanese leadership?

It was nothing save the plan of Allah from which the pagans felt secure. And so immediately the Islamic State demanded 200 million dollars from the Japanese government, the same sum initially committed to the crusaders and their apostate allies by the Japanese Prime Minister. The Khilāfah was not in need of the money and knew fully that the Japanese would never provide the sum, but it had decided – by this demand – to humiliate the arrogance of this Japanese government… a government in a line of governments enslaved by the West since the Second World War.

After the passing of the first deadline, the Japanese prisoner Haruna Yukawa was executed while Japanese representatives rushed to the murtadd Jordanian regime. The Islamic State immediately requested for the release and transfer of Sājidah ar-Rīshāwī – a mujāhidah who was imprisoned by the Jordanian tāghūt for almost 10 years – to the lands of the Khilāfah in exchange for Kenji Goto Jogo. The Jordanian regime recklessly complicated the process for the Japanese by attempting to include their pilot in the exchange deal, but the Khilāfah explicitly refused such during the negotiations with the representative of the Jordanian tāghūt – ʿĀsim Tāhir al-Barqāwī (AKA Abū Muhammad al-Maqdisī[1]) – as there were other plans for the murtadd pilot. In the end, both al-Barqāwī's murtadd client and the Japanese prisoner were executed due to the negligence of both regimes in heeding the warnings of the Islamic State. The relatives of Kenji Goto Jogo and the murtadd pilot have no one to blame but the political leaders of their lands who strive to appease and serve the American crusaders.

Prior to Abe Shinzo's thoughtless pledge of support for this crusade, Japan was not on the list of priorities to be targeted by the Islamic State, but through Abe Shinzo's foolishness, all Japanese citizens and interests – wherever they may be found – are now a target for the soldiers and patrons of the Khilāfah everywhere.

THE JAPANESE CRUSADER KENJI GOTO JOGO

Japan is now in a complicated predicament. How can it escape this threat? Can Abe Shinzo take the step to save his people whom he recklessly exposed to the wrath of the Khilāfah? Can he bravely announce the halting of his support for the war against the Khilāfah after making his infamously unwise announcement against the Islamic State? That is very doubtful…

So let his citizens know that the sword of the Khilāfah has been unsheathed against the pagans of Japan by Allah's might and power…

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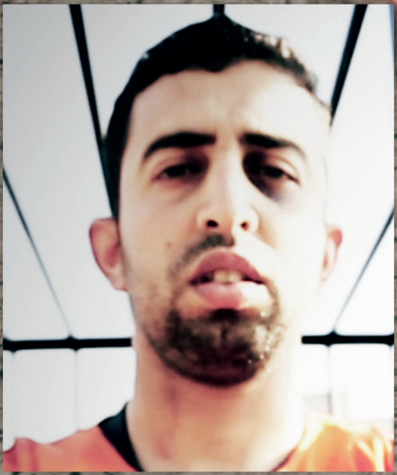
[1] Perhaps Allah will facilitate a detailed exposure of how al-Barqāwī (whose campaign of lies carries on) represented the Jordanian tāghūt in these negotiations. Wallāhul-mustaʿān…



THE BURNING OF THE MURTADD PILOT

This week, the Islamic State released a video depicting the execution of the Jordanian crusader pilot, Mu'ādh Sāfī Yūsuf al-Kasāsibah. As displayed in the video, the Islamic State had resolved to burn him alive as retribution for his crimes against Islam and the Muslims, including his active involvement in crusader airstrikes against Muslim lands.

When the news of the video broke out, the tāghūt of Jordan who at the time was in Washington to meet with his masters at the White House – as is the habit of the crusader puppets – cut short his trip, returned home early, and promptly ordered the execution of the mujāhidah, Sājidah ar-Rīshāwī and the mujāhid, Ziyād al-Karbūlī, both of whom had been imprisoned for nearly a decade by the murtaddīn of Jordan. The Islamic State had done everything it could to secure the release of both Sājidah and Ziyād, but Allah decreed that they would return to Him as shuhadā', an incomparable honor which they had both desired, eagerly pursued, and supplicated their Lord for. We consider them so, and Allah is their judge.

THE MURTADD PILOT WAS KILLED IN RETALIATION FOR AIRSTRIKES AGAINST MUSLIMS SUCH AS THOSE PICTURED ABOVE

In executing the mujāhidīn, Jordan is merely hastening the inevitable destruction of its tāghūt regime.

Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Whoever harms an ally of Mine, then I have declared war against him" [Sahīh al-Bukhārī].

While the execution of Sājidah and Ziyād became the focus of international headlines, the focus for many ignorant hizbiyyīn became the manner in which the pilot was executed. Amongst them was the Jordanian Abū Sayyāf Muhammad ash-Shalabī, who stated, "The manner in which he was executed and the subsequent production of a video displaying his execution is a matter that opposes the teachings of the pure religion. Jihād was legislated to make the people enter the religion, not to make them turn away from the religion or to distort its image."[1]

This type of rhetoric is typical of hizbiyyīn – even those masquerading as supporters of the mujāhidīn – who continue to live under the authority of the murtadd puppets, and of defeatist Muslims who reside in the lands of kufr under the authority of the crusaders themselves, with no intention of making hijrah to those lands in which the word of Allah is the highest. Such people have had their religion diluted and, not surprisingly, are always amongst the first to speak out in any case where the mujāhidīn display their harshness towards the crusaders, attempting to disguise their criticism towards the mujāhidīn as concern for the image of Islam.

THE LIAR ABŪ SAYYĀF

In burning the crusader pilot alive and burying him under a pile of debris, the Islamic State carried out a just form of retaliation for his involvement in the crusader bombing campaign which continues to result in the killing of countless Muslims who, as a result of these airstrikes, are burned alive and buried under mountains of debris. This is not to even mention those Muslims – men, women, and children – who survive the airstrikes and are left injured and disabled, and in many cases suffering from severe burns that cause them pain and anguish every minute of every day.

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[1] Abū Sayyāf ash-Shalabī exposed the full extent of his evil when displaying his remorse for the murtadd pilot in the face of the mujāhidīn. He also fabricated stories about the negotiations regarding the prisoners by claiming to be involved in these negotiations, whereas the representative of the Jordanian tāghūt from the beginning was 'Āsim Tāhir al-Barqāwī (AKA Abū Muhammad al-Maqdisī, whose campaign of lies carries on). Furthermore, ash-Shalabī shamelessly lied by claiming that the murtadd Baathist 'Izzat ad-Dūrī and other murtadd Baathists were members of the Islamic State and involved in the negotiations! So, a shameless liar – ash-Shalabī – is taken as a "jihādī mentor"! One can only say to him, "If you have no shame, then do as you wish" [Sahīh al-Bukhārī].

{AND IF YOU PUNISH [AN ENEMY], PUNISH WITH AN EQUIVALENT OF THAT WITH WHICH YOU WERE HARMED}
[An-Nahl: 126].

This āyah sufficiently demonstrates the shar'ī validity of burning someone alive in a case of qisās (retribution). The confusion perpetuated by the hizbiyyīn, the palace "scholars," and the ignorant defeatists, is with regards to the authentic statement of Allah's Messenger (sallallāhu 'alayhi wa sallam), "None should punish with fire except Allah" [Sahīh al-Bukhārī].

As a result of their dishonesty in conveying the truth, the deviants concealed the fact that there is a famous exception to this ruling made in the case of qisās and maslahah (overwhelming benefit), and that in addition to the aforementioned āyah from Sūrat An-Nahl, the fuqahā' used as evidence for these exceptions the following āyah from Sūrat Al-Baqarah.

{So whoever has assaulted you, then assault him in the same way that he has assaulted you} [Al-Baqarah: 194].

They further used as evidence the hadīth of the 'Uranī men whose eyes were gouged out by the Prophet (sallallāhu 'alayhi wa sallam) with heated iron [Al-Bukhārī and Muslim].

Furthermore, the scholars highlighted the fact that the Sahābah (radiyallāhu 'anhum) punished people with fire in a number of incidents that took place throughout the course of the history of the rightly-guided Khulafā'. Here we will mention some of these incidents.

The first example: In his letter to the murtaddīn of the Arabian Peninsula during the riddah wars, Abū Bakr as-Siddīq (radiyallāhu 'anh) threatened to burn them alive if they did not repent from their riddah. In it he states, "I have sent to you so and so [Khālid Ibn al-Walīd] with an army of the Muhājirīn, the Ansār, and their good followers, and I've ordered him to not fight anyone or kill anyone until he calls him to the call of Allah. Whoever answers him, accepts the truth, halts his evil, and does good, my envoy will accept this from him and will aid him in it. If he refuses, I've ordered him to wage war against them over such, to not spare anyone he is able to kill, to burn them alive with fire, to kill them in a severe manner using all means, to enslave their women and children, and to not accept from any one of them anything but Islam" [Tārīkh at-Tabarī; Al-Bidāyah wan-Nihāyah].[2]

The second example: Likewise during his khilāfah, Abū Bakr (radiyallāhu 'anh) gathered a number of his advisors from amongst the Sahābah and consulted them about the case of a man found guilty of committing sodomy. The one who had the most severe position was 'Alī (radiyallāhu 'anh) who said, "This is a sin that no nation had committed before except for one nation, and you know how Allah dealt with them. I view that we should burn him alive." So the Sahābah agreed with his position, and Abū Bakr wrote to Khālid ordering him to burn the man alive [Al-Bayhaqī].[3]

The third example: In another incident that occurred during the riddah wars, a man named al-Fujā'ah came to Abū Bakr as-Siddīq (radiyallāhu 'anh) claiming to be Muslim, and asked Abū Bakr to prepare an army for him to lead in fighting the murtaddīn. Abū Bakr did so, and the man wound up killing and robbing anyone he came across, including Muslims. When this reached Abū Bakr, he sent an army to detain him. He was detained and brought back, and Abū Bakr ordered that he be taken to the area of al-Baqī' and burned alive [Al-Bidāyah wan-Nihāyah].

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[2] The full text of the letter can be read on pages 17 and 18 in the History section of this issue of Dābiq.

[3] Al-Mundhirī (rahimahullāh) mentions that there were four khulafā' who burned sodomites with fire: Abū Bakr as-Siddīq, 'Alī Ibn Abī Tālib, 'Abdullāh Ibn az-Zubayr, and Hishām Ibn 'Abdil-Malik [At-Targhīb wat-Tarhīb].

The fourth example: During the riddah wars, when Khālid Ibn al-Walīd defeated Tulayhah al-Asadī in the battle of Buzākhah, Abū Bakr wrote to him ordering him to not be lenient and to make an example out of anyone he captured from amongst the kuffār who had killed Muslims. So Khālid remained in Buzākhah for a month hunting down the murtaddīn and taking revenge for the Muslims who had been killed. Some of the murtaddīn he would burn alive, others he would stone to death, and others he would throw off the tops of mountains [Al-Bidāyah wan-Nihāyah].

The fifth example: Abū Mūsā al-Ash'arī reported that the Prophet (sallallāhu 'alayhi wa sallam) sent both him and Mu'ādh Ibn Jabal (radiyallāhu 'anhumā) to Yemen, and instructed them to teach the people the Qur'ān. Mu'ādh came one day to visit Abū Mūsā and found with him a man who was chained up, so he said, "O my brother, were we sent to punish the people or were we sent to teach them and order them with what would benefit them?" So Abū Mūsā said, "He embraced Islam and then disbelieved." So Mu'ādh said, "By He who sent Muhammad with the truth, I will not leave until I burn him with fire." So Abū Mūsā said, "We still have some unfinished business with him." So Mu'ādh said, "By Allah, I will never leave!" So some firewood was brought and a fire was lit, and he threw him in [Al-Mu'jam al-Kabīr – at-Tabarānī].

Thus, the Islamic State not only followed the footsteps of Allah's Messenger (sallallāhu 'alayhi wa sallam) in his harshness towards the disbelievers, but also emulated the example of his righteous Sahābah (radiyallāhu 'anhum) by punishing with fire in retaliation, and for the purpose of terrorizing the murtaddīn and making examples out of them.

We ask Allah to take revenge for the Muslims and the mujāhidīn, and rain fire and destruction upon the kuffār and murtaddīn wherever they are.

THE CHARRED REMAINS OF THE MURTADD PILOT

ADVICE FOR THE LEADERS OF THE ISLAMIC STATE

By Abū Hamzah al-Muhājir
(Rahimahullāh)

Praise be to Allah, and may blessings and peace be upon the Messenger of Allah, and upon his family and those who support him. As for what follows…

My dear mujāhid brother, these are some pieces of advice that I've gathered from the mouths of men and the pages of books, although I do not claim to be a man of wisdom. I ask Allah to make you and me benefit from these pieces of advice. And Allah knows all intentions.

[1] Have sincerity towards Allah, for it will lead to salvation in the worldly life and the Hereafter. Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Allah has guaranteed the one who performs jihād for His cause, having left his home for no reason other than to perform jihād for His cause and to affirm the truth of His words, that He would enter him into Jannah or return him back home with all the rewards he has attained or the ghanīmah he has acquired."

Let the goal of your deed be that the word of Allah becomes the highest, for Abū Mūsa said, "Allah's Messenger (sallallāhu 'alayhi wa sallam) was asked about a man who fights out of bravery, out of zeal, or out of riyā' (showing off), which of these is fighting for Allah's cause? So Allah's Messenger (sallallāhu 'alayhi wa sallam) said, 'Whoever fights so that the word of Allah is the highest is fighting for Allah's cause.'"

[2] Be just and sincere towards your subjects, for "No man is appointed to lead ten people except that he will be brought forth in shackles on the Day of Judgment, and will either be set free on account of his justice or destroyed as a result of his oppression." Likewise, "Any leader who takes charge of the affairs of the Muslims and then doesn't strive for them and advise them, will not enter Jannah with them." And likewise, "Allah does not give one of His slaves leadership, who then dies having cheated his subjects, except that Allah will make Jannah prohibited for him."

[3] Seek consultation and hold discussions, for discussion is the partner of consultation. One should sit in a gathering to exchange ideas, then each person comments on the opinions put forth by the others, or puts forth a new opinion, and at the end of the gathering the correct opinion will become clear. Allah (ta'ālā) said, {And consult them concerning the matter} [Āl 'Imrān: 159]. Allah has directed His Prophet to consult those under him despite the Prophet's prudent intellect. So what about you?

And as was reported, "One who seeks consultation will have no regret, and one who prays istikhārah will not go wrong." And it's been said, "He who relies exclusively on his intellect will go astray, and he who is content with his own opinion will slip up, and he who consults intelligent men will take the correct path, and he who seeks the help of a man with insight will attain what is hoped for."

So let every leader have a true consultative council beginning with the general leader and ending with the detachment commanders. But do not consult a person who has a certain need that he is seeking to fulfill, nor a person whom you sense desires to be consulted, nor a person who doesn't think his opinions through, for it's been said, "Leave your opinion until it ripens." It was reported that 'Alī said, "The opinion of an elder is better than the view of a young man," meaning with regards to battle. And don't consult anyone unless he's alone, meaning that you should consult him in private, for this ensures more secrecy and is a greater deterrent to anyone who might otherwise disclose the issue.

It is true! "Consultation and discussion are two doors to mercy, and two keys to blessings. No opinion that's been reached with the help of these two things will go wrong."

[4] Beware of only consulting a person who always agrees with your opinion, and beware of bad company. Get accustomed to being

patient with any advisers who disagree with your opinion, and swallow the bitterness of their words and their criticism. But don't be casual in that regard except with people who are virtuous, intelligent, chivalrous, senior in age, and trustworthy with secrets.

[5] There's nothing more destructive towards the religion and dunyā than for a leader to become unaware of the actual circumstances that his subjects are in. So don't seclude yourself from them, for you are only a human being and you don't know what the people are concealing from you. And beware of using security as an excuse, thereby ensuring your personal security and neglecting your subjects in the process, for what a terrible leader you would then be!

And follow up on everything yourself even after appointing sincere and reliable individuals over areas of responsibility, for even a reliable person can betray you, and even a sincere person can deceive you, so be sure to verify things yourself. Allah (ta'ālā) says, {O Dāwūd, indeed We have made you a successor upon the Earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah} [Sād: 26].

"So Allah did not suffice with a broad implication and thereby avoid an explicit address. Nor did He accept busyness as an excuse, being content with the delegation of duties, but instead He linked such to misguidance."

And don't hasten to believe a person who seeks to spread corruption, for such an individual is deceitful even if he makes himself out to be sincere. Likewise, don't just dismiss his words, for he may be telling the truth. Give your brothers the benefit of the doubt, for doing so will save you a lot of hardship.

[6] The leader is required to ensure that he and his soldiers are held responsible for the rights that Allah (ta'ālā) has made obligatory and the

limits that He has set, “For he who fights for the religion is more deserving amongst the people of being held to its rulings.” But you will not reform anything when you yourself are corrupt, nor will you guide anyone when you yourself are astray. For how can a blind man guide others, and how can a disgraceful person give honor? And there’s nothing more humiliating than the disgrace of sin, and nothing more honorable than the honor of righteousness. So keep yourself above having poor character and befriending immoral people.

[7] Beware of letting your dire need of something cause you to acquire it in an unlawful manner, for having patience in the face of dire need, while hoping for improved circumstances and a better outcome, is greater than committing a sin and then fearing its consequences. And the religion revolves around patience.

[8] Beware of standing out from others by way of the vehicle that you ride or the clothes that you wear, for indeed ‘Umar wrote to Abū Mūsā al-Ash’arī saying, “…and it has reached me that word is going around that your and your family’s clothing, food, and means of transport are of a different standard than that of the Muslims. So beware, O servant of Allah, of becoming like an animal that passes by a fertile valley and has no concern other than to fatten itself. Indeed its fatness will be what kills it. And know that if the leader goes astray, so too will his subjects. And the most wretched of people is he whose subjects are unhappy with him.”

[9] Know that war is just as they say, its burdens lie in being patient, its axis is comprised of craftiness and good judgment, its backbone is endurance, and its reins are caution. Each of these has its fruit: the fruit of patience is support [from Allah], the fruit of craftiness is triumph, the fruit of good judgment is success, the fruit of endurance is prosperity, and the fruit of being cautious is safety. ‘Amr Ibn Ma’diyakrib (radiyallāhu ‘anh) was asked about war, so he said, “Whoever is patient in war becomes prominent, and whoever abstains from it perishes.” So beware of hastiness, for an act of hastiness may lead to regret.

[10] Put the harsh and courageous men forward against the enemy during the heat of the battle, and distribute them amongst the various detachments so that they can be a source of strength for the weak and a source of courage for the coward. Beware of letting your brothers be accompanied by one who will cause them to abandon the fight or will say things that will harm their morale. Furthermore, beware of spies, for how many small forces have defeated large forces by Allah’s permission. And don’t select the strong fighters for the battle while leaving out the weak ones who are eager to attain the rewards of Allah, for the Prophet (sallallāhu ‘alayhi wa sallam) said, “And are you given victory or sustenance except through the weak amongst you?” Indeed, Allah grants victory to a people through the weakest amongst them.

[11] Don’t neglect to take what you can of equipment, such as armor and helmets. Doing so is not cowardice, for Allah’s Messenger (sallallāhu ‘alayhi wa sallam), the bravest of all people, had armor. And this doesn’t mean you can’t fight without armor when it’s appropriate to do so. Habīb Ibn al-Muhallab said, “I have not seen any man in war wearing armor except that he was worth two men to me. And I have not seen two men going without armor except that they were worth one man to me.” A knowledgeable man heard this statement and said, “He spoke the truth! Indeed, weapons have virtue. Can’t you see that when they hear someone scream for help, they call out ‘Grab your weapons! Grab your weapons!’ not ‘Gather the men! Gather the men!’”

[12] One who provides his brothers with a supply of food and drink that will strengthen them throughout their day is undoubtedly a wise leader. Indeed, when we searched the pockets of some fighters who were under the

command of an Afghan leader that was fighting the Taliban, we found raisins.

[13] The leader should appoint a commander for each squad, and should inspect their vehicles, weapons and supplies, especially prior to a battle. Nothing should be taken that will become too much of a burden when the situation become serious and difficult, and nothing should be left that you will need when something breaks down or when the distance is very long, especially if the leader anticipates a long battle.

[14] You should not have more than three fighters in any car, unless there's an overriding benefit in doing so. The leader should establish a secure, elaborate method of communication between each of the detachments, and establish code words for them to use when communicating, and slogans to shout when they're fighting.

[15] The leader must let his subjects and soldiers hear things that will strengthen them and cause them to feel that they will triumph over their enemy. He should narrate to them from the causes of victory that would make them belittle their enemy. Allah (ta'ālā) says, {(And remember) when Allah showed them to you in your dream as few; and if He had shown them to you as many, you would have lost courage and would have disputed in the matter [of whether to fight]} [Al-Anfāl: 43].

[16] The leader must study the battlefield very well. He should not fight from a position that will be easy for the enemy to surround without ensuring that the vulnerable points are guarded. And he should not take his soldiers out to a place so far that it's impossible to bring them back safely.

[17] The Prophet (sallallāhu ‘alayhi wa sallam) said:

“WAR IS DECEPTION”

Al-Muhallab said, “You must use deception in war, for it is more effective than reinforcements.” Some methods of deception include:

a. Planting spies.

b. Reconnaissance.

c. Feigning an intent to attack an area other than the actual target, for when the Prophet (sallallāhu ‘alayhi wa sallam) wanted to attack one area, he would give his army the impression they were going to attack another.

“If a man’s chest is too narrow to hold his own secret, then the chest of the one with whom he stores the secret is even narrower” [Poetry].

And be on guard against your enemy at all times so that he doesn’t:

a. Pounce on you from near.

b. Assault you from far.

c. Ambush you when you’re inattentive.

d. Or follow you when you’re returning home.

[18] Among the signs of a leader’s experience and sophistication is that he takes advantage of opportunities, “For indeed they come and go as the passing of clouds. And do not only seek the traces of the enemy left behind after the main body is gone.” Pounce when the opportunity first arises and not when it’s already gone.

“When your wind blows take advantage of it, for everything that flutters becomes calm” [Poetry].

[19] It’s permissible for the leader of an army to let one eager for shahādah expose himself to it if the leader knows that seeing him killed will be an incitement for the Muslims to fight zealously to avenge him. The opposite is also correct; he should protect any person whose killing will break the strength of his brothers, such as a distinguished commander. For this reason, know that the center is the most fortified and furthest from the enemy.

[20] Don’t allow your brothers to kill or take captive anyone on account of whom they would dispute and become disunited, even if it’s permissible from a certain angle, for unity during the course of battle is a predominant interest that cannot be superseded by anything else.

[21] Beware of blood. Beware of blood. Beware of shedding blood unjustly. For nothing is quicker to draw wrath or cause blessings to disappear than shedding blood unjustly. And beware of strengthening your authority and your soldiers through unlawful bloodshed, for this would be a short-term gain whose long-term consequences are weakness and helplessness. If you were to do so, you would have no acceptable excuse, neither before Allah nor before us. And by Allah, no case is reported to us involving the bloodshed of an innocent person from Ahlus-Sunnah that isn’t backed up by clear evidence of what he did to deserve his blood being shed, or supported by reasonable doubt, except that we will bring justice for the one wronged.

[22] Don’t be deceived by the ease of any operation, for a downhill slope can be followed by rough terrain. So give careful thought to both the present and the future, for nothing is more harmful to the people than a leader who only thinks about the present.

[23] Reward those who perform very well, be generous to a detachment that achieves victory, and honor a brave person publicly. In

contrast, punish those who do wrong for their actions, even if by boycotting them, since it's permissible for a leader to punish those who disobey his orders. If you don't do so, those who perform well will begin to slack, and those who do wrong will become emboldened, things will get worse and your work will be ruined.

Furthermore, when rewarding those who perform well, do so publicly and when punishing those who've done wrong, do so privately, especially when it comes to the virtuous ones amongst them. As for the corrupt amongst them, then punish them publicly, for this is what the Sharī'ah has come with.

Be extremely cautious of over-punishing a soldier, or of pardoning him and then regretting it. And beware of letting your harshness become repulsive, for indeed the purpose of punishment in the Sharī'ah is to bring reform, not to quench one's thirst for revenge. Likewise, be careful not to say something when you're angry that you won't be able to take back, for how often does a statement say to the one who wants to speak it, "Discard me." And don't make your statement inconsequential, O leader, when either punishing or pardoning someone. And when punishing someone, don't go beyond the limits that Allah has set for you through your transgression and desires, for "transgression will be darkness on the Day of Judgment."

So you need to be gentle, dear brother, in all of your affairs, even when it comes to punishment. Allah (ta'ālā) says, {And had you been severe and harsh-hearted, they would have dispersed from around you} [Āl 'Imrān: 159].

The Prophet (sallallāhu 'alayhi wa sallam) said, "Whoever has been given his share of gentleness has been given his share of all goodness. And whoever has been deprived of his share of gentleness has been deprived of his share of all goodness." He (sallallāhu 'alayhi wa sallam) also said, "Indeed, this religion is firm, so delve into it with gentleness."

[24] Know that your brothers listen and obey out of eagerness for Allah's rewards, so their compliance is due more to their good character and adherence to the Sharī'ah, than it is due to fear of authority. So you should only discipline those whom you know will accept it due to their strong adherence to the religion. As for one whom you believe won't be deterred by his religious commitment, then beware of punishing him. Rather, be lenient with him and win his heart, for those fittest to pardon others are those most capable of punishing them, and those who are least in worth and intelligence are those who oppress people under their authority. So be sincere towards Allah and be just towards the people as it relates to yourself, your family, and those whom you love from amongst your brothers and your subjects. Otherwise, you would be oppressing them. And whoever oppresses the servants of Allah, will have Allah as his opponent. And whoever has Allah as his opponent, will find Allah at war with him until he repents and desists. And fear the supplication of the oppressed, for there's no screen between it and Allah, and the doors of the heavens are opened for it. And set aside an hour of your day to think carefully as to whether you've oppressed anyone, or whether there's an oppressed person whom you could support. And if one wishes to hasten the anger of Allah, he should commit oppression!

[25] Reign over your brothers and over the people with kindness and you'll win their hearts, for long-lasting love is due to kindness, and its disappearance is due to tyranny. If you show affection to the general public, their love for you will be sincere and you will win their esteem. Indeed, affection from a powerful person is humbleness.

'Umar Ibn 'Abdul-'Azīz would be extremely kind to the people. If he wanted to order the people with something from the orders of Allah that he thought they would dislike, he would wait until something came that the people would love, and would then announce both of them

together. It was reported that he said, “Indeed, Allah disparaged alcohol twice in the Qur’ān and prohibited it the third time it was mentioned. And I fear that I would impose the truth upon the people all at once, so they would leave it and it would become a tribulation for them.”

[26] Recognize each person’s individual value, know their ranks, and give preference to men who are:

a. From the people of knowledge and virtue. The verses and narrations concerning their virtue are numerous.

b. Older in age, for “He who does not respect our elders, have mercy towards our young, and recognize the rights of our scholars, is not one of us.”

c. From a noble and prestigious family, at the forefront being the family of the Prophet (sallallāhu ‘alayhi wa sallam).

[27] Check up on the families of the shuhadā’ and prisoners, and give them preference over others. Visit the sick and act as a servant for your brothers, for aside from carrying a heavier burden and having a lot more to be accountable for in front of Allah, you’re just a man from amongst them, so work for tomorrow.

[28] Choose well when selecting a messenger to communicate with tribes and armed groups, and likewise when selecting someone to take control over checkpoints and bring the people to account, for to the people they are the face of the State. If they do well then we’ve done well, and if they do wrong then we’ve done wrong. To summarize, “Send a wise person who doesn’t need advising.”

[29] Beware, O leader, of jāhilī partisanship, for nothing destroys a firmly established structure other than extreme partisanship. Use intelligence and ploy to dismantle partisanship, not just strength, for indeed, the people of Iraq revolted with Ibn al-Ash’ath against ‘Abdul-Malik Ibn Marwān, and amongst them were a large number of the best of the tābi’īn, such as Sa’īd Ibn Jubayr and his likes. But al-Hajjāj defeated them at Dayr al-Jamājim using ploy more so than strength. And know that it is wise policy to deal with these partisans quickly, especially their leaders.

[30] You must be serious, hardworking, and very ambitious. Beware of incompetence, for by Allah there’s no ride more humiliating. No matter how many times you stumble, keep trying, for we’ve seen through experience that there’s no work in which Allah granted success, except that there were many stumbles along the way.

Your brother,
Abū Hamzah al-Muhājir
1 Ramadān 1428

FROM THE PAGES OF HISTORY:

AN EXPLICIT ULTIMATUM FROM THE SALAF TO THE APOSTATES

In the Name of Allah, the Merciful, the Gracious

From Abū Bakr, the Khalīfah of Rasūlullāh (sallallāhu ‘alayhi wa sallam);

To whomever this letter reaches of the general public and individual figures, whether they have remained upon their Islam or turned back from it;

Peace be upon those who follow the right guidance and have not turned back from the right guidance to deviance and blindness.

I praise to you Allah, other than whom there is no god. And I testify that there is no god but Allah alone, who has no partner. And I testify that Muhammad is His slave and messenger. We affirm what he came with, pronounce takfīr upon those who refuse this affirmation, and wage jihād against them. As for what follows:

Indeed, Allah sent Muhammad with the truth from Him to His creation as a bringer of good tidings and a warner, a caller to Allah, and an illuminating lamp, to warn whoever is alive and establish the proof against the kāfirīn. Allah then guided by the truth whoever answered him, and Rasūlullāh (sallallāhu ‘alayhi wa sallam) struck those who turned away from Him by His permission, until they entered Islam either willingly or grudgingly. Then Allah took His Messenger (sallallāhu ‘alayhi wa sallam) after he had carried out Allah’s order, sincerely advised his Ummah, and fulfilled what he was responsible for. Allah had clarified this to him and the people of Islam in the revealed book. He said, {Indeed, you are to die, and indeed, they are to die} [Az-Zumar: 30]. He also said, {And We did not grant to any man before you eternity, so if you die – would they be eternal?} [Al-Anbiyā’: 34]. He also said to the believers, {Muhammad is not but a messenger. Messengers have passed on before him. So if he were to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allah at all; and Allah will reward the grateful} [Āl ‘Imrān: 144]. So whoever worships Muhammad, then let him know that Muhammad has died. And whoever worships Allah alone, who has no partner, then let him know that Allah is ever watchful of him. He is living and eternal; He does not die. Neither tiredness nor sleep overtakes Him. He guards His religion and exacts revenge upon His enemy. I advise you with taqwā of Allah, your duty towards Allah, and what your Prophet (sallallāhu ‘alayhi wa sallam) came with. And I advise you to take as guidance his guidance and grasp the religion of Allah, for anyone whom Allah does not guide is deviant, anyone whom He does not decree wellbeing for is afflicted, and anyone whom Allah does not aid is abandoned. So whomever Allah guides is guided and whomever He leaves astray is deviant. Allah (ta'ālā) said, {He whom Allah guides is the guided, but he whom He leaves astray – never will you find for him a protecting guide} [Al-Kahf: 17], and no deed will be accepted from him in the Dunyā until he accepts Him. And no repentance or ransom will be accepted from him in the Hereafter. It has reached me that some of you turned back from their religion after accepting Islam and acting in accordance with it, out of delusion about Allah, ignorance of His affair, and in response to Shaytān. Allah (ta'ālā) said, {And [mention] when We said to the angels, "Prostrate to Ādam," and they prostrated, except for Iblīs. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange} [Al-Kahf: 50]. And He said, {Indeed, Shaytān is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze} [Fātir: 6]. I have sent to you so and so [Khālid Ibn al-Walīd] with an army of the Muhājirīn, the Ansār, and their good followers, and I've ordered him to not fight anyone or kill anyone until he calls him to the call of Allah. Whoever answers him, accepts the truth, halts his evil, and does good, my envoy will accept this from him and will aid him in it. If he refuses, I've ordered him to wage war against them over their refusal, to not spare anyone he is able to kill, to burn them alive with fire, to kill them in a severe manner using all means, to enslave their women and children, and to not accept from any one of them anything but Islam. Whoever follows it, then it is best for him. And whoever leaves it, then he cannot incapacitate Allah. I've ordered my envoy to read this message in every gathering of yours and the signal is the adhān. [I've said to my army] if the Muslims perform adhān and they [the apostates] do not perform adhān, then rush to kill them. And if they [the apostates] perform adhān, then restrain yourselves from attacking them until you ask them to deliver what is obligatory upon them [the zakāh]. If they refuse, then rush to kill them. If they agree, it will be accepted from them, and my envoy will make them carry out their duties.

[Tārīkh at-Tabarī; Al-Bidāyah wan-Nihāyah]

A FEEBLE PLEA FROM THE KHALAF TO THE TAWĀGHĪT !

(From adh-Dhawāhirī to the Tāghūt Morsi)

As for my message to Doctor Muhammad Morsi, then I say to him: first of all, I ask Allah to relieve you of your suffering, guide your heart, and rectify for you your religion and worldly affair. I also ask Allah to keep your heart firm, fill your heart with certainty, faith, and firmness, so that you support His religion and law without fear or compromise, and that He bestows you with adherence to the statement of al-Mustafā (sallallāhu 'alayhi wa sallam), "The best jihād is a word of truth in front of an unjust ruler" and his statement (sallallāhu 'alayhi wa sallam), "The leader of martyrs is Hamzah Ibn 'Abdil-Muttalib and a man who confronts an unjust ruler, orders him with good, and prohibits him from evil, and so the ruler kills him." And I advise you while sincerely directing this advice towards you and hoping for your guidance, success, and firmness. So I say, you dealt with the secularists and assented to them, with the crusaders and conceded to them, with the Americans and gave them guarantees, with the Israelis and recognized the submissive treaties with them, with Mubārak's army who were raised upon American aid and you assented to them, and

لو كنت مكان مرسي
وقعدت على الكرسي
IF I WERE IN THE PLACE OF MORSI AND SAT ON THE KURSĪ [THRONE]
بقلم
الشيخ حسام عبد الرؤوف
BY HUSĀM 'ABDUR-RA'ŪF

A DEVIANT BOOK WRITTEN BY A TOP LEADER OF AL-QĀ'IDAH!

with the floggers from the Interior Ministry and assured them. So what was the result? Today you are in a great tribulation. Either you hold on to the truth without wavering or budging, and so you demand for the rule of the Sharī'ah clearly, refuse the corrupt judiciary, secularist laws, and secularist constitution, insist upon liberating every hand-span of the occupied lands of Islam, refuse to recognize any treaty or agreement that abandons those lands, and promise your Lord that you will openly declare the truth His law obligates upon you, and that you do not abandon so even slightly. Then, I give you good tidings that you will be a hero of this Ummah, and one of its eminent symbols and great leaders. The Ummah will amass in Egypt and the Islamic world behind you in its battle with its enemies. If Allah takes you while you are sincere upon this condition, then have good tidings of a good ending and great reward in your afterlife. So fear Allah regarding yourself, your party, and the masses of the Ummah in Egypt and the rest of the Islamic world who look towards you, waiting to see what you will do. So do not be slack in supporting the religion and raising the rule of the Sharī'ah. Remember the stance of the Imām of Ahlus-Sunnah, Ahmad Ibn Hanbal (rahimahullāh) when he refused to turn back from the truth, so Allah kept the Ummah firm by him thereafter. And if you continue on in what you are currently upon, then Allah knows best how you will end up. I ask Allah for me, you, and the rest of the Muslims uprightness upon His religion until we meet Him while He is pleased with us.

[At-Taharrur min Dā'irat al-'Abath wal-Fashal][1]

THE TĀGHŪT MORSI

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[1] This deviant message was released in Rabī' al-Awwal 1435 (January 2014), six months after Morsi's arrest and shortly after the launch of the Sahwah in Shām. Where was the so-called "wisdom" in sending this feeble plea to the imprisoned murtadd? Even worse, where is the so-called "wisdom" in attributing Islam to the tāghūt who ruled by manmade law and supported the Christian crusaders (AMISOM) against the mujāhidīn in Somalia and the murtadd Egyptian army against the mujāhidīn of Sinai!

ISLAM IS THE RELIGION OF THE SWORD NOT PACIFISM

There is a slogan repeated continuously by apologetic "du'āt" when flirting with the West and that is their statement: "Islam is the religion of peace," and they mean pacifism[1] by the word peace. They have repeated this slogan so much to the extent that some of them alleged that Islam calls to permanent peace with kufr and the kāfirīn. How far is their claim from the truth, for Allah has revealed Islam to be the religion of the sword, and the evidence for this is so profuse that only a zindīq (heretic) would argue otherwise.

'Alī Ibn Abī Tālib (radiyallāhu 'anh) said, "Allah's Messenger (sallallāhu 'alayhi wa sallam) was sent with four swords: a sword for the mushrikīn, {And when the sacred months have passed, then kill the mushrikīn wherever you find them}

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[1] Pacifism was first propagated in the Muslim world by dajjālīn (liars claiming prophethood) who called to a nullification of jihād. The most notorious of these dajjālīn was Ghulām Ahmad Qādiyānī. Their calls were supported by the British crusaders, as the British knew that jihād was a threat to the stability and expansion of their empire. These calls were later followed by modernist "reinterpretations" of jihād. The modernists called to the abandonment of violence and terrorism. They censured jihād against the apostates. They censured defensive jihād by claiming the Ummah was in the Makkī era. They distorted offensive jihād to mean "pre-emptive" defensive jihād… Some of these "reinterpretations" eventually found their way into the language of jihād claimants including Husām 'Abdur-Ra'ūf (current member of the central al-Qā'idah top leadership and author of the infamous book "If I Were in the Place of Morsi and Sat on the Kursī [Throne]"), as he said, "It is necessary to change the name of the [Egyptian] Department of Defense because Islam does not recognize defensive jihād alone, but rather it is sometimes necessary to attack and wage a pre-emptive war to bury transgression alive while it's still in the cradle. So let its name be the Department of War and Peace" [Law Kuntu Makāna Mursī].

[At-Tawbah: 5], a sword for Ahlul-Kitāb, {Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Book – [fight them] until they give the jizyah willingly while they are humbled} [At-Tawbah: 29], a sword for the munāfiqīn, {O Prophet, fight against the kuffār and the munāfiqīn} [At-Tawbah: 73], and a sword for the bughāt (rebellious aggressors), {Then fight against the group that commits baghy (aggression) until it returns to the ordinance of Allah} [Al-Hujurāt: 9]" [Tafsīr Ibn Kathīr].

He also revealed the sword against the apostates, {O you who have believed, whoever of you should revert from his religion – Allah will bring forth a people He will love and who will love Him [who are] humble toward the believers, mighty against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic} [Al-Mā'idah: 54]. This verse is a fundamental basis for the obligation to fight against the apostate parties. At-Tabarī reported in his tafsīr that amongst the Salaf, 'Alī Ibn Abī Tālib, Qatādah, al-Hasan al-Basrī, ad-Dahhāk, and Ibn Jurayj said this verse encompassed Abū Bakr (Allah's sword against apostasy), his companions (radiyallāhu 'anhum), and their war against the apostates – the followers of Musaylamah al-Kadhdhāb and those who resisted the obligation of zakāh.

Allah (ta'ālā) also sent down iron alongside the revelation to consolidate His religion by the sword forged with iron. He (ta'ālā) said, {We have sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those believing in the unseen who support Him and His messengers. Indeed, Allah is Powerful and Exalted in Might} [Al-Hadīd: 25].

DEVIANTS CLAIMING THAT ISLAM EQUALS PEACE

Ibn Taymiyyah (rahimahullāh) said:

"THE BASIS OF THE RELIGION IS A GUIDING BOOK AND SUPPORTING SWORD"

[MAJMŪ' AL-FATĀWĀ].

Allah (ta'ālā) also described what should be struck with the sword, {Remember when your Lord revealed to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip"} [Al-Anfāl: 12]. He (ta'ālā) also said, {So when you meet those who disbelieve, strike their necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens} [Muhammad: 4].

His Messenger (sallallāhu ‘alayhi wa sallam) also described the sword as the salvation from evil and fitnah[2]. He (sallallāhu ‘alayhi wa sallam) also described the sword as being the key to Jannah [Reported by Ibn Abī Shaybah on the authority of Abū Mūsā].

He also declared that his worldly provision was placed for him in the shade of his spear and that the best livelihood for the Muslim in the future is what he takes with his sword from the kāfir enemy[3].

So how can the zanādiqah (heretics) or even those who blindly follow them – Bush[4] , Obama, and Kerry – obstinately claim that “Islam is a religion of peace,” meaning pacifism?

One of the biggest shubuhāt propagated by the heretics is the linguistic root for the word Islam.[5] They claim it comes from the word salām (peace), when in actuality it comes from words meaning submission and sincerity sharing the same consonant root.

Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) said:

“I mentioned before in previously discussed principles that Islam – the religion of Allah with which He revealed His books and sent His messengers – is that the slave yuslim (submits) to Allah, the Lord of the creation, and thus, he yastaslim (submits) to Allah alone without giving Him partners and that he be sālim (purely) for Him, in that he worships Him while not worshipping other than Him, as is made clear by the best word and the head of Islam lā ilāha illallāh. And it has two opposites: kibr and shirk. For this reason, it was reported that Nūh (‘alayhis-salām) ordered his children with lā ilāha illallāh and subhānallāh and forbade them from kibr and shirk [Reported by Imām Ahmad on the authority of ‘Abdullāh Ibn ‘Amr], as in a hadith I mentioned elsewhere. Indeed, the one who abstains due to arrogance from worshipping Allah does not worship Him, so he is not mustaslim (submitting) to Him, and he who worships Him and worships others with Him is a mushrik towards Him, so he is not sālim for Him, rather he has shirk towards Him. The word Islam includes the two meanings, istislām (submission) and salāmah which is sincerity. And it is known that all the messengers were sent with the general Islam consisting of this” [Al-Īmān al-Awsat].

He (rahimahullāh) also said:

“The word ‘Islam’ can be used in two ways, transitively, as in His statement, {And who is better in religion than one who aslama (submits) himself to Allah while being a doer of good} [An-Nisā’: 125], and His statement, {I have aslamtu (submitted) myself to Allah, and so have those who follow me. And say to those who were given the Scripture and to the unlearned, “Have you aslamtum (submitted)?” And if they aslamū (submit), they are rightly guided; but if they turn away – then upon you is only the duty of notification. And Allah is Seeing of the servants} [Āl ‘Imrān: 20], and his statement (sallallāhu ‘alayhi wa sallam) in the du’ā’ before sleep, ‘I aslamtu (have submitted) myself to You’ [Reported by al-Bukhārī and Muslim on the authority of al-Barā’ Ibn ‘Āzib]. It is also used intransitively, as in His statement, {When his Lord said to him, aslim (submit), he said “I aslamtu (have submitted) to the Lord of the worlds”} [Al-Baqarah: 131]. And it encompasses two meanings, the first is obedience and submission; the second is dedicating that sincerely to Him alone, as in His statement, {Allah presents an example: a slave owned by quarreling partners and another salam (purely) for one man – are they equal in comparison? Praise be to Allah! But most of them do not know} [Az-Zumar: 29]. Its incarnation is the statement lā ilāha illallāh” [Al-Īmān al-Awsat].

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[2] See, for example, the second hadīth on the Hikmah pages of this issue; some of the Salaf interpreted the sword in the hadīth to refer to Abū Bakr’s jihād against the apostates. Also, know that jihād is the salvation from fitnah and evil for two reasons: first, it is the means to destroy the greatest fitnah and evil – shirk – in accordance with the statement of Allah (ta’ālā), {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah} [Al-Anfāl: 39]; second, through it, the slave is busied with fighting the kāfirīn – including the apostates – instead of baghy (aggression) and khurūj (rebellion) against Jamā’at al-Muslimīn (the Khilāfah).

[3] See pages 10-13 of issue #4 of Dābiq and pages 29-30 of issue #3.

[4] Bush (the son) said, “The face of terror is not the true faith of Islam. That’s not what Islam is all about. Islam is peace. These terrorists don’t represent peace. They represent evil and war.” Obama and Kerry later mimicked Bush and stated that the Islamic State was “un-Islamic” because of its usage of violence. The origin for this isnād (chain of transmission) of falsehood is probably one of the apostate “religious advisors” who visit the White House and claim to represent Islam and the Muslims while clapping in support of the American declarations of war against Islam. May Allah expose the hypocrites and heretics.

[5] Similarly, the zanādiqah distorted the meaning of lā ilāha illallāh to mean “there is no creator but Allah,” and they thereby falsely ascribed themselves to Islam while worshipping the dead, forgetting that the Arab mushrikīn whom the Prophet (sallallāhu ‘alayhi wa sallam) fought did not dispute that Allah is the sole creator of the creation. Rather – while acknowledging that Allah is the only creator – they worshipped intermediaries by seeking shirkī intercession from them. As for the shahādah (testimony) of tawhīd, then it means, “There is none worthy of worship and obedience except Allah.” Shaykhul-Islām Ibn Taymiyyah said that “the ilāh is what is worshipped and obeyed” and that the shahādah “contains an affirmation of Him alone having ilāhiyyah (the worthiness of worship). And ilāhiyyah entails the completeness of His knowledge, power, mercy, and wisdom. Thus, it entails His goodness to the slaves. So the ilāh is what is ma’lūh, and the ma’lūh is what deserves worship. The fact that He deserves to be worshipped is because of what He is described with of attributes necessitating Him to be loved with the utmost love and submitted to with the utmost submission. Worship entails the utmost love with the utmost submission” [Taysīr al-‘Azīz al-Hamīd – Sulaymān Āl ash-Shaykh].

He (rahimahullāh) also said:

“Rather Islam is istislām (submission) to Allah alone. The word Islam entails istislām and dedicating such sincerely to Allah. More than one scholar has mentioned this including the specialists in Arabic such as Abū Bakr Ibn al-Anbārī and others. Some of the commentators have considered these two meanings to be two different interpretations, as a group of them including al-Baghawī said, ‘The Muslim is the mustaslim (submitter) to Allah. It has also been said he is the mukhlis (sincere one).’ The reality is that the Muslim is he who gathers both meanings in himself, for whoever does not yastaslim (submit) to Him, is not a Muslim, and whoever istaslam (submitted) to other than Him as he does for Him, is not a Muslim. Whoever istaslam (submitted) to Him alone is a Muslim, as in the Qur’ān, {Yes, whoever aslama (submits) his face to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve} [Al-Baqarah: 112]” [An-Nubūwāt].[6]

It is clear then that salām (peace) is not the basis of the word Islam, although it shares the same consonant root (s-l-m) and is one of

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[6] This discussion also makes it clear why a person who ignorantly practices any major shirk or totally abandons practice of the religion’s other four pillars (prayer, zakāh, siyām, and hajj) can never be considered Muslim, and that is because the very basis of Islam is sincerity and submission. So if someone commits major shirk, he is a mushrik. And if he totally abandons practice of the four pillars, he is a kāfir. And the Salaf did not differ on this, although they differed over the minimum degree of adherence to the four pillars required – whether altogether or each pillar on its own – for one to still be considered a Muslim. Also, they agreed that the absolute abandonment of the four pillars is more severe than the mere commitment of sins (murder, fornication, theft, etc.), because such sins in and of themselves are never major kufr, but the absolute abandonment of the four pillars is different. The famous scholar of the Salaf, Sufyān Ibn ‘Uyaynah (rahimahullāh), was asked about irjā’, so he replied, “The murji’ah say that īmān (faith) is a statement. And we say it is statements and actions. The murji’ah obliged Jannah for one who testifies lā ilāha illallāh while he resolves in his heart to abandon the obligations [the four pillars]. They called abandonment of the obligations a sin just like any other sin, although they are not equal, for committing sins without istihlāl (considering the sin to be halāl) is merely sinful, whereas abandoning the obligations [the four pillars] intentionally without ignorance or excuse is kufr” [As-Sunnah by ‘Abdullāh Ibn Ahmad Ibn Hanbal]. The **sincerity** and **submission** defining Islam together are the manifestation of lā ilāha illallāh – there is none worthy of **worship** and **obedience** except Allah (see footnote #5).

ISTISHHĀDĪ OPERATION

the outcomes of the religion’s sword, as the sword will continue to be drawn, raised, and swung until ʿĪsā (Jesus – ‘alayhis-salām) kills the Dajjāl (the Antichrist) and abolishes the jizyah. Thereafter, kufr and its tyranny will be destroyed; Islam and its justice will prevail on the entire Earth.

“Then, it will be said to the earth, let your fruits grow and yield your blessings. On that day, a group will eat from a single pomegranate and take shade under its bowl-shaped peel. Milk will be blessed so much so that the young female camel will suffice a very large group of people, and a young female cow will suffice a tribe of people, and a young female sheep will suffice a clan of people” [Reported by Muslim on the authority of an-Nawwās Ibn Sam’ān].

“The sky will be permitted to pour its rain and the land to yield its plants, so even if you were to plant a seed on a stone, it would spring. There will be no rivalries, no envy, no hatred, to the point that a man will pass by a lion yet it won’t harm him, and step on a snake yet it won’t harm him” [Reported by ad-Diyā’ and ad-Daylamī on the authority of Abū Hurayrah].

“And the venom of every venomous creature will be removed, to the point that a newborn boy will place his hand in the mouth of a snake and it will not harm him. A newborn girl will make a lion flee and it will not harm her. The wolf will be amongst sheep like their guard dog. The Earth will be filled with peace just as a jar is filled with water. The word will be one – no one will be worshipped but Allah. And war will lay down its burdens” [Reported by Ibn Mājah on the authority of Abū Umāmah].

Thereafter, swords will rest from war only to be used as sickles [Reported by Imām Ahmad on the authority of Abū Hurayrah]. But until then, parties of kāfirīn will continue to be struck down by the unsheathed sword of Islam – except for those who enter into īmān (Islamic faith) or amān[7] – for there will always be a party of Muslims fighting parties of kāfirīn until there is no more fitnah and the religion is completely for Allah alone.

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[7] Amān includes the condition of dhimmah granted to those from Ahlul-Kitāb residing in the Muslim state if they pay jizyah. It can include an impermanent truce (like the Hudaybiyah Treaty) between the Muslim state and some kāfir states. It can also include a grant of safe passage from Muslims to individual kāfirīn so that they may temporarily enter dārul-Islām.

RESPONDING TO THE DOUBTS

The Khalīfah Ibrāhīm al-Qurashī (hafidhahullāh) said when describing the harsh state of affairs before his first address to the Ummah, after the shahādah of Abū 'Umar al-Baghdādī (rahimahullāh), "This came at a grave moment during the peak of hardships and difficulties, the harshest of tremors and crises, the forefront of which was the killing of the greatest leaders and symbols of jihād, those who lit the path for us by their efforts, contribution, and sacrifices, by their blood, skulls, and corpses … Amongst them was the shahīd of Islam – as we consider him – the imām and sayyid of his era, Abū 'Abdillāh Usāmah Ibn Lādin, the pride of the Ummah and the crown of its new era" [Wa Ya'ballāhu illā An Yutimma Nūrah – And Allah Refuses but to Perfect His Light].

The official spokesman of the Khilāfah, Shaykh Abū Muhammad al-'Adnānī (hafidhahullāh), said, "Rest assured, O soldiers of the Islamic State, for we – by Allah's permission – will carry on upon the manhaj of the imām Shaykh Usāmah, the amīr of the istishhādīyīn Abū Mus'ab az-Zarqāwī, the founder of the State Abū 'Umar al-Baghdādī, and its war minister Abū Hamzah al-Muhājir. We will never alter nor change until we taste what they tasted" [This Was Never Our Manhaj nor Will It Ever Be].

“WE WILL NEVER ALTER NOR CHANGE UNTIL WE TASTE WHAT THEY TASTED”

Despite these words clearly describing the good opinion that the Islamic State leadership has of the reviver of the era and crusher of the Americans, the man equal to an ummah, Shaykh Usāmah Ibn Lādin (rahimahullāh), some of those blinded by partisanship attributed the opposite to the Islamic State. They did so by distorting the article titled "Al-Qā'idah of Waziristan – A Testimony from Within" according to their hizbī whims, although its contributor, the muhājir from Waziristan, Abū Jarīr ash-Shamālī was explicit in that his criticism of al-Qā'idah referred to adh-Dhawāhirī's reverting of the Tandhīm to former mistakes that had been corrected by Shaykh Usāmah (rahimahullāh). Thus, adh-Dhawāhirī had abandoned the pure heritage left by Shaykh Usāmah (rahimahullāh) for the Muslim Ummah when he was martyred.

For a detailed refutation of the hizbiyyīn and their devious distortions of the aforementioned article, refer to an online article by Abū Maysarah ash-Shāmī titled "Mubāhalah over the Deception of the Ruwaybidāt."

INTERVIEW WITH A SPY WORKING FOR THE ISRAELI MOSSAD

DĀBIQ: What's your name?

MURTADD: My name is Muhammad Sa'īd Ismā'īl Musallam.

DĀBIQ: Tell us about yourself.

MURTADD: I'm from Jerusalem. I'm 19 years old, and used to work as a firefighter.

DĀBIQ: How were you recruited to be a spy?

MURTADD: We had a Jewish neighbor who worked as a police officer. He came one day and asked me to work with Israeli intelligence. I told him that I'd think about it, and then went and asked my father and brother what they thought. They both encouraged me to do it and told me that it was a very good job. They told me that there was a lot of money in it, and that you could advance to higher positions. I knew at that point that they themselves were working as spies.

DĀBIQ: What are their names?

MURTADD: My father's name is Sa'īd Ismā'īl Musallam. My brother's name is Ismā'īl Sa'īd Ismā'īl Musallam.

DĀBIQ: What happened when you decided to take the job?

MURTADD: I met a guy named Eli. This Eli is an intelligence official and is responsible for the checkpoints in the West Bank. He came to our home and met with my father. My father advised me in front of him and was telling me about the job, and Eli talked to me about the benefits and compensation and about the job itself.

DĀBIQ: How much were you paid?

MURTADD: In general, the pay would be proportional to the assignment and its level of importance, and the minimum would be 5,000 Shekels. The bigger the assignment and the more valuable the information, the more they would pay me and the more bonuses I would receive.

DĀBIQ: Did you receive training?

MURTADD: Yes, they sent me to a training camp in East Jerusalem – 'Anatawt Training Camp. That's where I began my training. I went through a training course on self-control and on how to survive an interrogation. I also did a training course on information extraction – how to get information out of people. They also gave me weapons training. I attended the training camp for one month and completed my training.

DĀBIQ: Were you paid during training?

MURTADD: Yes, I received 5,000 Shekels as payment during training.

DĀBIQ: Were there other Palestinians being trained with you?

MURTADD: There were nine of us being trained, but all of them were Jews; I was the only Arab.

DĀBIQ: What happened when you completed your training?

MURTADD: After I completed my training, I began working as a spy in the people's midst. I was specifically tasked with turning in weapons dealers, anyone who was wanted, anyone looking to infiltrate Jewish territory, and to report to the intelligence any operation planned to be executed in Jerusalem.

DĀBIQ: How did you eventually wind up spying on the Islamic State?

MURTADD: I came home one day and a guy named Miro was there. This Miro is an officer in the Israeli Mossad. My father and brother were both present. Miro had a folder in his hand and was reading from it. He suddenly started thanking me and expressing gratitude for the work

I was doing and the help I was providing. He told me to continue on this path so that I could eventually work with them. My father and my brother also began thanking me and telling me that I would get better and better, and kept encouraging me further. Then he left. The next time he came, he said they wanted me to work with them and come and meet with them. I agreed. He said he would call us. He called me afterwards and said to come and see him at the office. I went to the office and met him. I sat down and he began asking me questions. He asked me how many languages I knew, what kinds of jobs I used to do in my country, and if I would be able to take care of myself if they planted me in the midst of some people whom I didn't know, and asked me how I would handle myself in such a situation. Then he said that they wanted me to carry out a big mission. They wanted to send me to Syria. I asked him what I would be doing in Syria. He said they wanted to send me to the Islamic State and have me send back information about them.

DĀBIQ: How much did they offer to pay you for this assignment?

MURTADD: They offered a monthly salary. They would also give me a house, and would take care of any issues I had and any documents I needed, as well as my living needs when I returned.

DĀBIQ: What kind of information did they want you to send them about the Islamic State?

MURTADD: Firstly, they wanted me to tell them the places where their weapons and missiles were being stored. Secondly, the locations of their bases, and thirdly, the names of any Palestinians who made hijrah to the Islamic State from Palestine. They also made it clear that I shouldn't start working or contacting them until I'd completed the training camp and shar'ī seminar, and had been assigned to a detachment and begun to be trusted. They also said that I should contact them once I'd completed the training camp and let them know so that they could send me what I needed.

DĀBIQ: How did you come to the Islamic State?

MURTADD: We got everything in order and I left for Turkey as instructed to do so by the Mossad. I had the number for a smuggler. I talked to the smuggler and told him where I was. He showed me the way, and I entered Syria and was in the territory of the Islamic State.

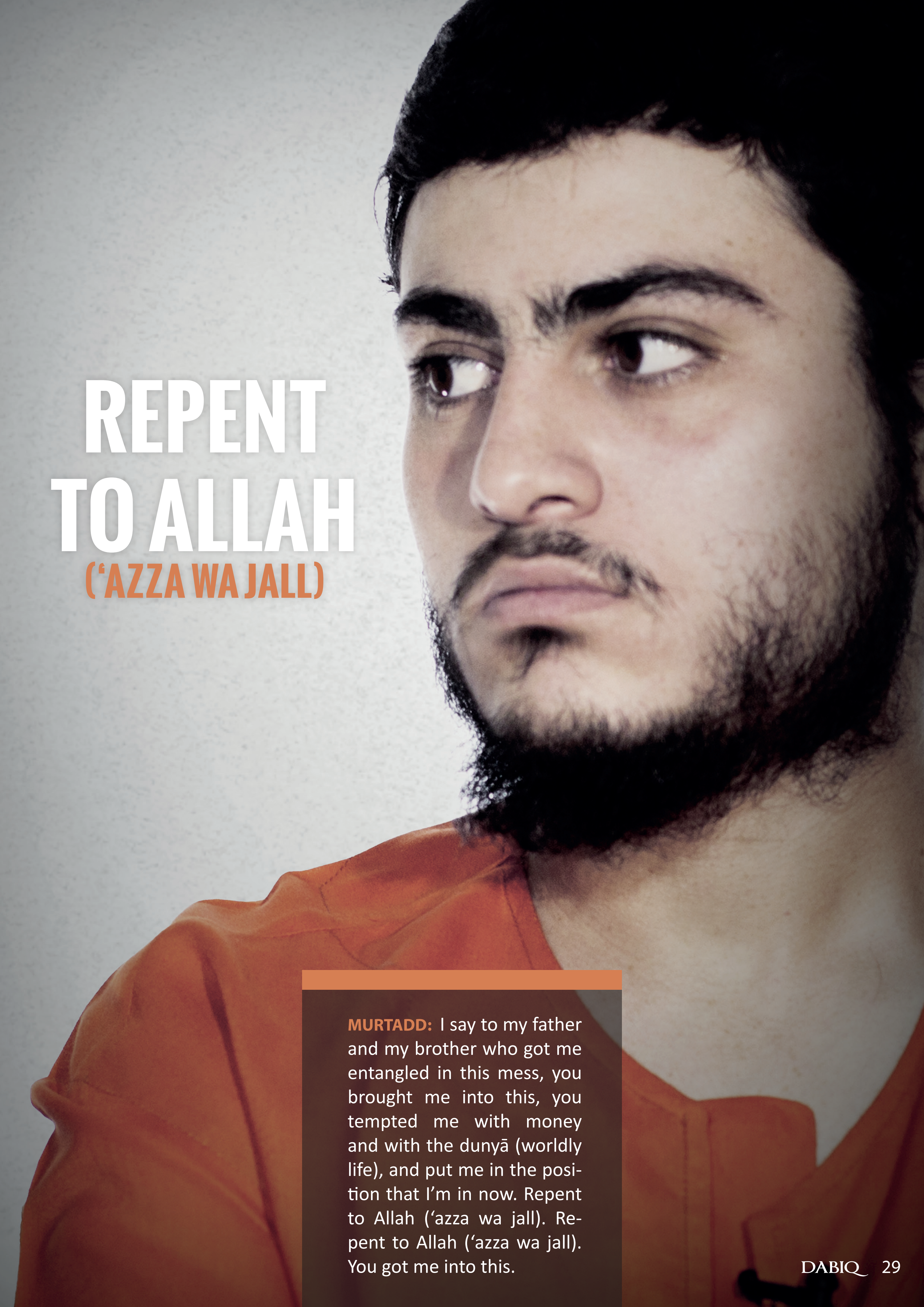
DĀBIQ: How was your cover blown?

MURTADD: Not long after I had arrived I began acting in a manner that wasn't typical of a muhājir despite the training I had received from the Mossad. I also failed to follow some orders that my amīr had given me, and then became worried that as a result he had become suspicious of me. I was afraid I would be punished for not listening and obeying as was required of me and possibly be monitored thereafter. So I went and called my father and told him what had happened, and he told me to come back, but it was too late, as I was being watched. The mujāhidīn put me in prison and moved me from one prison to another. During the interrogations, I confessed that I was a spy working as an agent for the Israeli Mossad, and confessed to the things that I had done in my country.

DĀBIQ: Do you have a message for other spies sent by the kuffār?

MURTADD: Yes, I say to all those who want to spy on the Islamic State, don't think that you're so smart and that you can deceive the Islamic State. You won't succeed at all. In the end, they'll capture you and implement the hadd on you. Stay away from this path. Stay away from helping the Jews and the murtaddīn. Follow the right path.

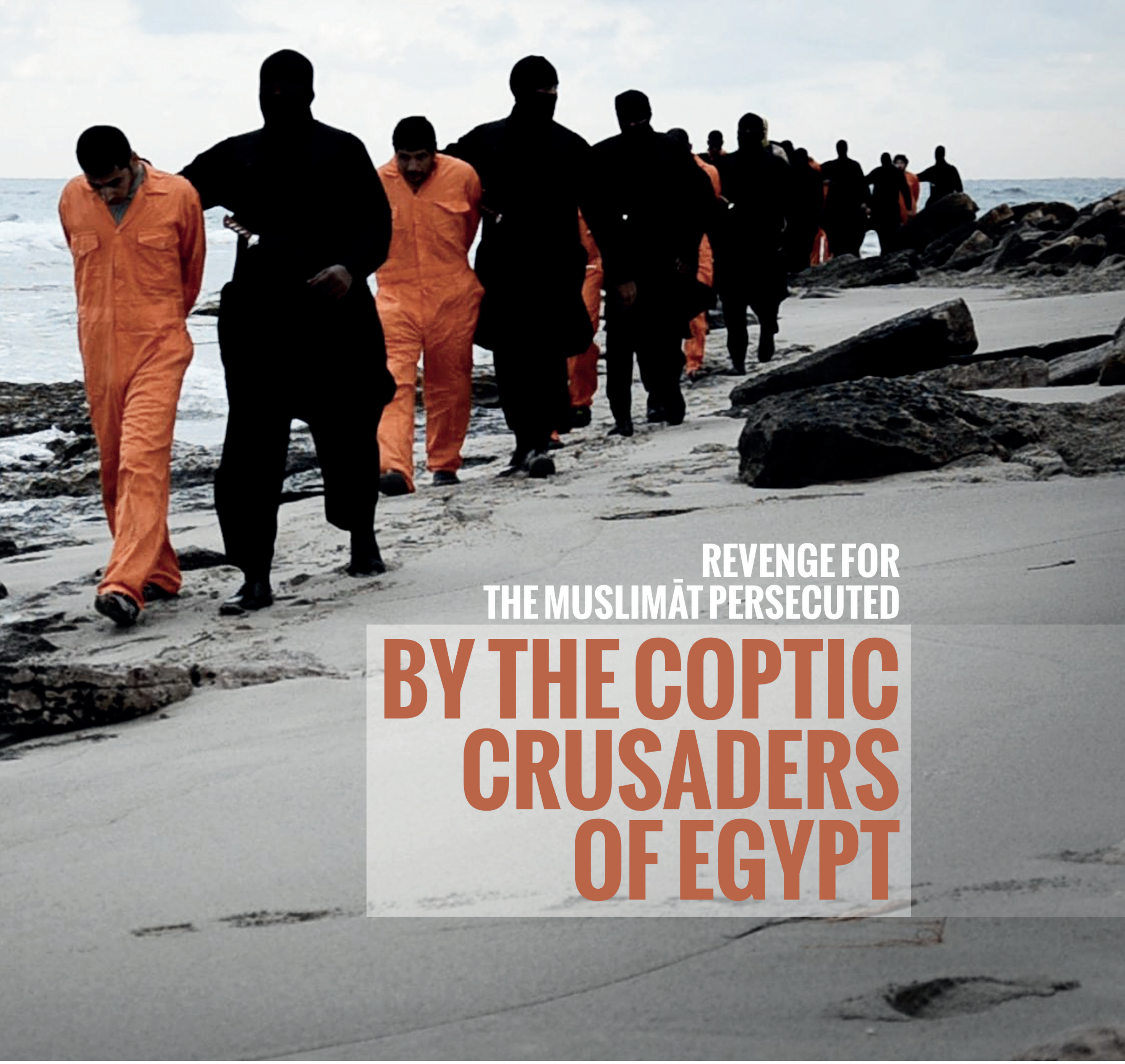
DĀBIQ: Do you have anything you'd like to say to your father and your brother?



REPENT TO ALLAH

(‘AZZA WA JALL)

MURTADD: I say to my father and my brother who got me entangled in this mess, you brought me into this, you tempted me with money and with the dunyā (worldly life), and put me in the position that I’m in now. Repent to Allah (‘azza wa jall). Repent to Allah (‘azza wa jall). You got me into this.



REVENGE FOR THE MUSLIMĀT PERSECUTED BY THE COPTIC CRUSADERS OF EGYPT

This month, the soldiers of the Khilāfah in Wilāyat Tarābulus captured 21 Coptic crusaders, almost five years after the blessed operation against the Baghdad church executed in revenge for Kamilia Shehata, Wafa Constantine, and other sisters who were tortured and murdered by the Coptic Church of Egypt. The operation was planned by Hudhayfah al-Battāwī (rahimahullāh), wālī of Wilāyat Baghdad at the time, alongside the senior military commander, Abū Ibrāhīm az-Zaydī (rahimahullāh), both of whom played a crucial role – through their passion and zealousness – in preserving the morale of the

HUDHAYFAH AL-BATTĀWĪ (RAHIMAHULLĀH)

Islamic State mujāhidīn after the martyrdom of Abū ‘Umar al-Baghdādī and Abū Hamzah al-Muhājir (rahimahumallāh). At the time, the Islamic State was distant from Egypt and so could not easily target the Coptic crusaders there, but its leadership knew that despite the worldly and sectarian animosity of the kuffār – as groups and individuals – towards each other, {Their adversity among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason} [Al-Hashr: 14], the different kuffār still have allegiance to each other in the face of Islam, {And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption} [Al-Anfāl: 73]. {O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another} [Al-Mā’idah: 51].

Therefore, the Islamic State leadership decided to target the Catholic Christians of Baghdad so as to teach the tāghūt of the Copts – Shenouda – that the price of Muslim blood is costly and so accordingly, if his church persecuted any Muslimah in Egypt, he would be directly responsible for every single Christian killed anywhere in the world when the Islamic State sought its just revenge… And the deaths did not begin until after the crusaders had expressed their arrogance and refusal to execute the righteous demands of the mujāhidīn.

So more than one hundred crusaders were killed and injured by just five brave istishhādiyyīn from the Islamic State. And the different Christian churches had no one to truly blame but Shenouda for the deaths of their brethren in kufr…

And instead of congratulating the Islamic State on this blessed operation in Iraq executed in revenge for the persecuted sisters, the hizbī ‘Azzām al-Amrīkī began to spew forth in some of his letters what his heart contained of rancor, by defending the Catholics of Europe in the face of the actions of the mujāhidīn! He then strove to act on his personal rancor towards the Islamic

THE CATHOLIC CHURCH IN BAGHDAD ASSAULTED BY THE MUJĀHIDĪN

State as soon as he became a top leader of al-Qā'idah after the martyrdom of Shaykh Usāmah Ibn Lādin (rahimahullāh).

POPE SHENOUDA - THE DEAD TĀGHŪT OF THE COPTS

'Azzām al-Amrīkī's strange attitude towards the Christians was similarly expressed by Ayman adh-Dhawāhirī when he said, "I want to restate our position towards the Coptic Christians. We do not want to get into a war with them because we are busy in the battle against the greatest enemy of the Ummah [America] and because they are our partners in this nation, partners whom we wish to live with in peace and stability" [Risālat al-Amal wal-Bishr – Part 8]. So while the Islamic State targeted the Catholics in revenge for the sisters imprisoned by the Copts, 'Azzām al-Amrīkī's commander was wooing the war-waging Copts themselves with feeble words, forgetting, {Muhammad is the Messenger of Allah; and those with him are harsh against the disbelievers, merciful among themselves} [Al-Fath: 29], and {O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, mighty against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic} [Al-Mā'idah: 54].

And so, five years after the blessed operation in Iraq, Allah (ta'ālā) granted the Islamic State expansion to Libya, Sinai, and elsewhere, allowing it to easily capture the Coptic crusaders – the followers of the dead Shenouda and the supporters of the tāghūt Sisi – as the Salaf said, "The reward for a good deed is another good deed." And thus, the Islamic State strikes terror directly in the hearts of the Copts after striking terror in the hearts of their Catholic allies before, while the jihād claimants and hizbiyyīn sit back and deliberate – in vain – on what they can do to prevent the further expansion of the Khilāfah...

Finally, it is important for Muslims everywhere to know that there is no doubt in the great reward to be found on Judgment Day for those who spill the blood of these Coptic crusaders wherever they may be found...

THE HUMILIATED FOLLOWERS OF THE COPTIC CHURCH

WILĀYAT KHURĀSĀN AND THE BAY'ĀT FROM QAWQĀZ

This month, a number of mujāhid groups in Khurāsān announced their bay'ah to Amīrul-Mu'minīn Ibrāhīm Ibn 'Awwād al-Qurashī after gathering and holding consultations to fulfill the requirements for the expansion, as instructed to do so by the Khalīfah.

After declaring their bay'ah, the mujāhidīn publicly displayed their execution of a murtadd soldier belonging to the Pakistani army, an act that serves to highlight the stark contrast between the 'aqīdah of the Islamic State – the 'aqīdah of Ahlus-Sunnah – and that of some jihād claimants who see nothing wrong with making du'ā' for the tawāghīt waging war against the Muslims. The declaration of this Pakistani soldier's riddah and his subsequent execution are both matters that these jihād claimants would deem extremely problematic given their deviant and feeble stance towards the Pakistani army, which is precisely what has led them to soften their "jihād" against the Pakistani tāghūt, allowing him to just walk in and capture entire areas of Waziristan. A similar scenario occurred in Yemen when the local branch of al-Qā'idah, deeming it incorrect to make takfīr of the

Rāfidī Houthis on an individual level, allowed their softened stance on matters of īmān and kufr to get in the way of properly defending the lives and lands of the Muslims. The result? Yemen's largest city was blitzed by the Houthis and captured in one fell swoop, placing the lives of countless Muslims under the authority of a people whose religion it is to slander and abuse the wives and companions of Rasūlullāh (sallallāhu 'alayhi wa sallam). Ironic that these jihād claimants were previously reluctant to make takfīr of the filthy Rāfidah, knowing that these same Rāfidah do not hesitate to make takfīr of Rasūlullāh's companions (radiyallāhu 'anhum).

Thus, the mujāhidīn of Khurāsān resolved to stand with the Islamic State in its efforts to raise high the statement of Allah (ta'ālā) under the banner of the unified Khilāfah and not the banners of divided emirates and disparate parties.

The declaration of bay'ah included numerous groups in both Afghanistan and Pakistan located in the following regions:

Afghanistan: Nuristan, Kunar, Kandahar, Khost, Paktia, Paktika, Ghazni, Wardak, Helmand, Kunduz, Logar, and Nangarhar, as well as others.

Pakistan: Khyber Region (including Peshawar, Swat, Maidan, Marwat, Kuki Khel, Tor Dara, Dir, Hangu, and others), Bajaur, Orakzai, Kurram, and Waziristan, as well as others.

The consultations saw the nomination of Hāfidh Sa'īd Khān for the position of Wālī of Khurāsān, who then went on to lead all those present in pledging bay'ah to Khalīfah Ibrāhīm al-Qurashī. This was followed by an announcement from the Islamic State officially declaring its expansion to Khurāsān and its recognition as a new wilāyah.

The spokesman Shaykh Abū Muhammad al-'Adnānī said, "And in spite of the ongoing crusade, the gathering of those near and far against the Islamic State, and the war waged against it by those both close and distant, we bring the mujāhidīn the good news of the Islamic State's expansion to Khurāsān. Indeed, the mujāhidīn from amongst the soldiers of the Khilāfah have fulfilled the conditions and met the requirements for the declaration of Wilāyat Khurāsān. They have announced their bay'ah to Amīrul-Mu'minīn (may Allah preserve him) Khalīfah Ibrāhīm, and he has accepted it and appointed the noble Shaykh Hāfidh Sa'īd Khān (may Allah preserve him) as the Wālī of Wilāyat Khurāsān, and appointed as his deputy the noble Shaykh 'Abdur-Ra'ūf Khādim Abū Talhah (may Allah preserve him)" [Say, "Die In Your Rage!"].

THE BAY'AH FROM KHURĀSĀN

Shaykh al-'Adnānī's mention of the conditions and requirements for this declaration is a reference to the process that must be followed by the jamā'āt of any distant region in order to officially be recognized as a wilāyah of the Islamic State. This process includes documenting their bay'āt, unifying the jamā'āt who have given bay'ah, holding consultations to nominate a wālī and members for the regional shūrā assembly, planning a strategy to achieve consolidation in their region for the Khilāfah so as to implement the Sharī'ah, and presenting all this to the Islamic State leadership for approval. The policy of the Islamic State is known; it calls the Muslims in every corner of the world to give bay'ah to the Khalīfah, and does not reject the bay'ah of any Muslim group or individual. Furthermore, it does not give any person or group permission to announce a wilāyah or present themselves as officials representing the Islamic State leadership until the aforementioned process has concluded. This same process is currently underway for the region of Qawqāz, as well as other regions whose announcements of expansion will – bi idhnillāh – bring further joy to the Muslims, as was the case with Wilāyat Khurāsān and the wilāyāt announced before it.

Through their bay'ah to the Khalīfah, the mujāhidīn of Khurāsān hastened to fulfill their duty of clinging to the Jamā'ah of the Muslims and their Imām. In doing so, they were faced with hostility from the fitnah-makers in the region, who began fighting them earlier when they first declared their loyalty to Amīrul-Mu'minīn as individual factions before gathering together to form the wilāyah. These fitnah-makers began fabricating lies about them and inciting the ignorant masses against them, as occurred before in both Iraq and Shām. They claimed that the Islamic State was a takfīrī, foreign entity that opposed their fiqhī madhhab.

The soldiers of the Khilāfah in Khurāsān, however, were not alone in being denounced, rejected, and slandered by the fitnah-makers. The same occurred with the mujāhidīn of Qawqāz when they recently announced their bay'ah to Amīrul-Mu'minīn; they were criticized by those in Qawqāz blinded by their fear of losing leadership and power[1]. These individuals preferred to remain upon division and disunity, rather than closing ranks and strengthening the Jamā'ah of the Muslims and their Imām thereby preserving and even multiplying their own strength, courage, and capabilities in the process.

{And do not dispute and [thus] lose courage and [then] your strength would depart} [Al-Anfāl: 46].

The bay'ah of the Qawqāzī mujāhidīn – like that of the Khurāsānī mujāhidīn – was something that had been long-awaited by many within their own ranks. Many of them had long been supportive of the Islamic State and were waiting on their leadership to give bay'ah once the Khilāfah had been announced. When they saw, however, that their leadership had no intention of giving bay'ah, they resolved to fulfill this obligation themselves without fearing the blame of any critics.

{O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided} [Al-Mā'idah: 105].

As such, the majority of the mujāhid divisions in both Dagestan (including Rabbanikala, Tabasaran, the Southern Region, Lezgistan, Babayurt, Khasavyurt, Shamil Kaminsk, Kizlyar, and others) and Chechnya (Nokhchicho) declared their bay'ah, along with a number of other mujāhid divisions located across other regions of Qawqāz.

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[1] An example of this power-hungry criticism is a bayān recently released by these same fitnah-makers and endorsed by signatories who claimed that establishing Islamic states and emirates is a complete waste of time and effort as long as America is powerful! Thereby, the signatories nullified their own support for the former emirates in Chechnya and Afghanistan... They also contradicted both Shaykh Usāmah and Shaykh 'Atiyyah (rahimahumallāh) – to whom they attributed this flawed notion – knowing that both of them, on numerous occasions, had publicly called the Muslims and mujāhidīn of Iraq to give bay'ah to the Islamic State. Worse yet, the signatories forgot that Rasūlullāh (sallallāhu 'alayhi wa sallam) established his state – by relying upon Allah alone – while surrounded by the mushrikīn of the Arabian Peninsula and the superpowers of the time: the Roman Empire and the Persian Empire!

THE SOLDIERS OF WILĀYAT KHURĀSĀN

As the news of bay'āt continue to pour in from around the world, the unity of the Muslims upon the truth is further consolidated and the camp of kufr and nifāq is further weakened. Indeed, there are words that were spoken by the mujāhidīn of Libya upon announcing their bay'ah to the Khalīfah that are worthy of being written in gold. They stated, "We pledged allegiance because there is no cure for differing other than the Khilāfah. Likewise, we call every Muslim towards this good, for indeed, it is even more infuriating for the enemies of Allah. By Allah, our rallying under one leader is harder on the enemies of Allah than a thousand victories on the battlefield." The lessons to be noted here are that, firstly, there is no solution – neither shar'ī nor qadarī – to the problem of multiple banners except for all groups to unite behind a Qurashī man who openly declares his īmān in Allah and his rejection of tāghūt, and wages jihād to raise high the word of Allah. Secondly, such unity is more terrifying for the kuffār than for the Muslims to achieve countless, successive victories on the battlefield against their enemy while still remaining divided amongst themselves. Such Muslims remain blameworthy for their insistence on division and disunity even if they uphold the correct 'aqīdah, and this division and disunity will only harm those who insist on their factionalism, whereas those who cling to the Jamā'ah will continue to grow stronger.

With the announcement of new wilāyāt in various regions of the world, the mujāhidīn gain further momentum in their war against the armies of kufr, but this momentum is also met with tribulations that test their firmness, resolve, and sincerity. Indeed, it would be foolish to think that one's enemies would simply sit back and watch indifferently as such developments continued to occur. Rather, the crusaders could only be expected to intensify their efforts to stop the Islamic State's expansion, and this would only mean an increase in their transgression against Islam and the Muslims, and a heightened level of aggression in their attempts to curb the successes of the mujāhidīn. As such, Shaykh Abū

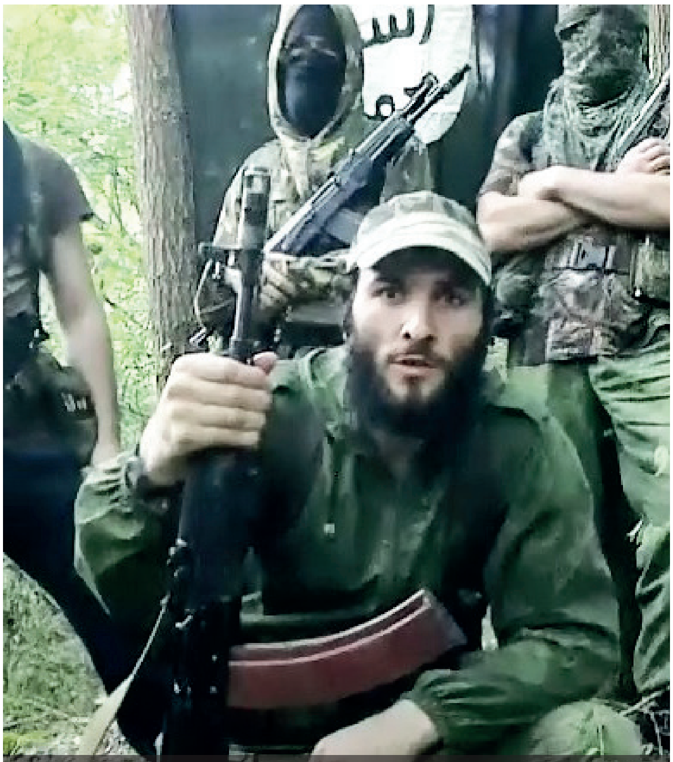
Muhammad al-'Adnānī called on the soldiers of Wilāyat Khurāsān to brace themselves for a fierce storm.

"We call upon all the soldiers of the Islamic State who are in Khurāsān to listen to and obey the Wālī, Hāfidh Sa'īd Khān, and his deputy (may Allah preserve them both), and to prepare for the great tribulations they will face. The factions will assemble against you and the rifles and bayonets will multiply against you. But you are up to it, with Allah's permission" [Say, "Die In Your Rage!"].

The mujāhidīn of Khurāsān are up to it. The mujāhidīn of Qawqāz are up to it. The mujāhidīn of Iraq, Shām, Sinai, the Arabian Peninsula, Yemen, Libya, and Algeria are up to it. The mujāhidīn walking in the midst of the crusaders – in their homelands and on their streets – are up to it. Allah has soldiers in every land who are up to it, ready to fight and terrorize the crusaders wherever they find them in defense of their Khilāfah.

With specific regards to the soldiers of Allah present in the lands of kufr, the Islamic State took the occasion to renew its call to attack, kill, and terrorize the crusaders on their own streets and in their own homes. Shaykh Abū Muhammad al-'Adnānī said, "Likewise, we renew our call to the muwahhidīn in Europe and the disbelieving West and everywhere else, to target the crusaders in their own lands and wherever they are found. We will argue, before Allah, against any Muslim who has the ability to shed a single drop of crusader blood but does not do so, whether with an explosive device, a bullet, a knife, a car, a rock, or even a boot or a fist. Indeed, you saw what a single Muslim did with Canada and its parliament of shirk, and what our brothers in France, Australia, and Belgium did – may Allah have mercy upon them all and reward them with good on behalf of Islam. And there were many others who killed, ran others over, threatened, frightened, and terrorized people, to the extent that we saw the crusader armies deployed on the streets in Australia, Canada, France, Belgium, and other strongholds of the cross to whom we promise – by Allah's permission – a continuation of their state of alert, terror, fear, and loss of security. And what lies ahead will be worse – with Allah's permission – and more bitter, for you haven't seen anything from us just yet" [Say, "Die In Your Rage!"].

THE MUJĀHID ABŪ SUMAYYAH (RAHIMAHULLĀH), AMĪR OF TABASARAN AMONGST THOSE WHO GAVE BAY'AH TO THE KHILĀFAH


THE MUJĀHID 'UTHMĀN (RAHIMAHULLĀH), AMĪR OF LEZGISTAN AMONGST THOSE WHO GAVE BAY'AH TO THE KHILĀFAH

DOZENS OF "NUSRAH" AND "AHRĀR" FIGHTERS
REPENT AND JOIN THE ISLAMIC STATE

Even as the deviant factions in Shām continue to wage war against the Khilāfah, at times coordinating their efforts with the communist PKK, scores of fighters from within the Sahwah and the Jawlānī Front continue to abandon their misguided mission only to join the Islamic State. One of the latest instances of this scenario occurred recently when dozens of fighters from "Ahrār ash-Shām" and "Jabhat an-Nusrah" came and joined the Islamic State after repenting from their past affiliation with these groups.

They made this choice after seeing through the lies being propagated by their respective groups against the Islamic State. As one of the repentant brothers declared, "We used to say that Amīrul-Mu'minīn is a person whose identity was unknown, but now his lineage and identity have been made public, and everyone – near and far – knows who he is. So what are we waiting for? We used to say that we don't know the methodology of the Islamic State and that its methodology is hidden. The Islamic State, however, has declared Islam as its law, religion, and methodology. It has implemented the hudūd, waged jihād for the cause of Allah, and raised the banner of truth. It does not differentiate between an amīr and a faqīr (a poor person); the Sharī'ah is obligatory upon everyone."

Of the above-mentioned points, the Islamic State's implementation of the Sharī'ah is one of the main points that sticks like a thorn for many in the ranks of the deviant factions who continue to hear the echoes of the Islamic fitrah within their conscience. They can't reconcile the fact that the banners under which they fight, despite appearing to be Islamic in nature, are waging war against the only entity in Shām actively implementing Allah's Sharī'ah.

This sentiment is echoed in the statement of Ibnul-Khattāb, former amīr of the "Jabhat an-Nusrah" al-Fārūq Central Training Camp:

"Many of the leaders in Jabhah try to scare their fighters saying, 'They [the Islamic State] will kill you. They will do this. They will do that' so they can prevent them from coming here [to the Islamic State]. So I advise everyone in Jabhat an-Nusrah, and in particular those young men whom I trained, to join the ranks of the Islamic State, because it is upon the truth, for it implements the Sharī'ah of Allah, carries out the hudūd, and enjoins good and forbids evil.

ABANDONING FACTIONALISM AND RAISING THE BANNER OF THE KHILĀFAH

As for when I was in Jabhat an-Nusrah, I did not see implementation of Allah's Sharī'ah, nor did I see justice between an amīr and an ordinary member."

Ibnul-Khattāb's account goes on to warn of the potential consequences of abandoning the camp of the deviant factions and joining the ranks of true mujāhidīn. He continues:

"Also, my beloved brothers for the sake of Allah, I'd like to make mention of the issue of those who left Jabhat an-Nusrah while their names are known to Jabhat an-Nusrah's I'lāmiyyīn (media personnel), especially in the northern countryside of Halab. There's been more than one case where a brother arrives, leaving Jabhat an-Nusrah and coming to join the Islamic State, and his name is immediately handed over to the Free Syrian Army. Consequently, they [the FSA] make things difficult for his family, or his father is thrown in prison, or they threaten to kill his family. Why? Because he joined the ranks of the Islamic State."

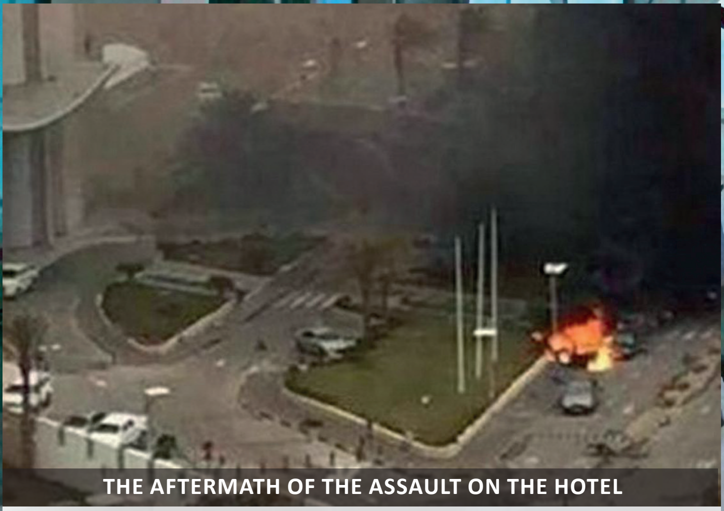
These types of accounts are not surprising, for these so-called "Islamic" groups have chosen to stand in the same trench as the secularists against the Islamic State for the sake of "maslahah," whereas Allah is far greater than to be in need of courting or "reconciling" with His enemies at the expense of His pure religion.

{But Allah will perfect His light, although the disbelievers dislike it} [As-Saff: 8].

ABŪ IBRĀHĪM AT-TŪNUSĪ
ABŪ SULAYMĀN AS-SŪDĀNĪ

MAJOR OPERATIONS IN LIBYA AND SINAI

The battle on the Sinai and Libyan fronts was recently intensified as the soldiers of the Islamic State carried out multiple operations that shattered any hope or confidence the crusaders could have in their murtadd puppets maintaining control in the face of the Khilāfah's expansion. In Libya's Wilāyat Tarābulus, an assault took place in the Corinthia Hotel – known to house the murtadd "prime minister," Omar al-Hasi and other murtadd "government officials," frequented by kāfir foreign diplomats, and used by the crusader support mission in Libya (UNSMIL). The assault, carried out in revenge for the death of Abū Anas al-Lībī (rahimahullāh), saw two of the Islamic State's inghimāsiyyīn – Abū Ibrāhīm at-Tūnusī and Abū Sulaymān as-Sūdānī (may Allah accept them both) – storm the hotel and lay waste



THE AFTERMATH OF THE ASSAULT ON THE HOTEL

THE MURTADDĪN RUSH TO DEFEND THE KUFFĀR

to a number of apostates and crusaders inside. This prompted the murtadd security forces to rush to the location, where they were greeted by a car-bomb that was waiting for them outside the hotel.

The soldiers of Wilāyat Saynā’, meanwhile, carried out widespread and simultaneous attacks against Sisi’s murtadd army in three different cities in the Sinai region. The attacks involved over 100 mujāhidīn armed with light, medium, and heavy weapons, as well as explosives and mortars. They included a strike carried out against the 101st Brigades in al-‘Arīsh using a truck carrying multiple tons of explosives, followed by two more istishhādī vehicles used to strike the Security Quarter, which encompasses the Security Administration, National Security, Military Intelligence, and the Armed Forces barracks. This was then followed by two inghimāsiyyīn armed with light weapons and explosive belts.

AN ISTISHHĀDĪ STRIKES THE MURTADDĪN

THE SOLDIERS OF WILĀYAT SAYNĀ´

These strikes coincided with a number of assaults on numerous security checkpoints in the areas of al-‘Arīsh, Shaykh Zuwayd, and Rafah. The coordinated attacks, part of a string of operations dubbed “We Swear We Will Take Revenge,” led to the killing and wounding of hundreds of murtadd soldiers – including multiple high-ranking officers – and the destruction of a number of police and military facilities.

> **{AND ALLAH IS PREDOMINANT OVER HIS AFFAIR, BUT MOST OF THE PEOPLE DO NOT KNOW}**
> **[YUSUF: 21].**

CLAMPING DOWN ON SEXUAL DEVIANCE

{And do not follow the steps of Shaytān. Indeed, he is to you a clear enemy. He only orders you to evil and immorality} [Al-Baqarah: 168-169].

With the advent of the "sexual revolution" five decades ago, the West was plunged into a downward spiral of sexual deviance and immorality. With it came a whole slew of sexually transmitted diseases – including the as yet incurable AIDS – as men and women let their lusts overwhelm their judgment and lead them to engage in fornication and "experiment" with a myriad of shaytānī methods of fulfilling their desires.

Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Never does sexual perversion become widespread amongst a people to the point that it's openly practiced, except that they will be overtaken by plague and disease that had never afflicted their ancestors who came before them" [Hasan: Reported by Ibn Mājah and al-Hākim on the authority of 'Abdullāh Ibn 'Umar].

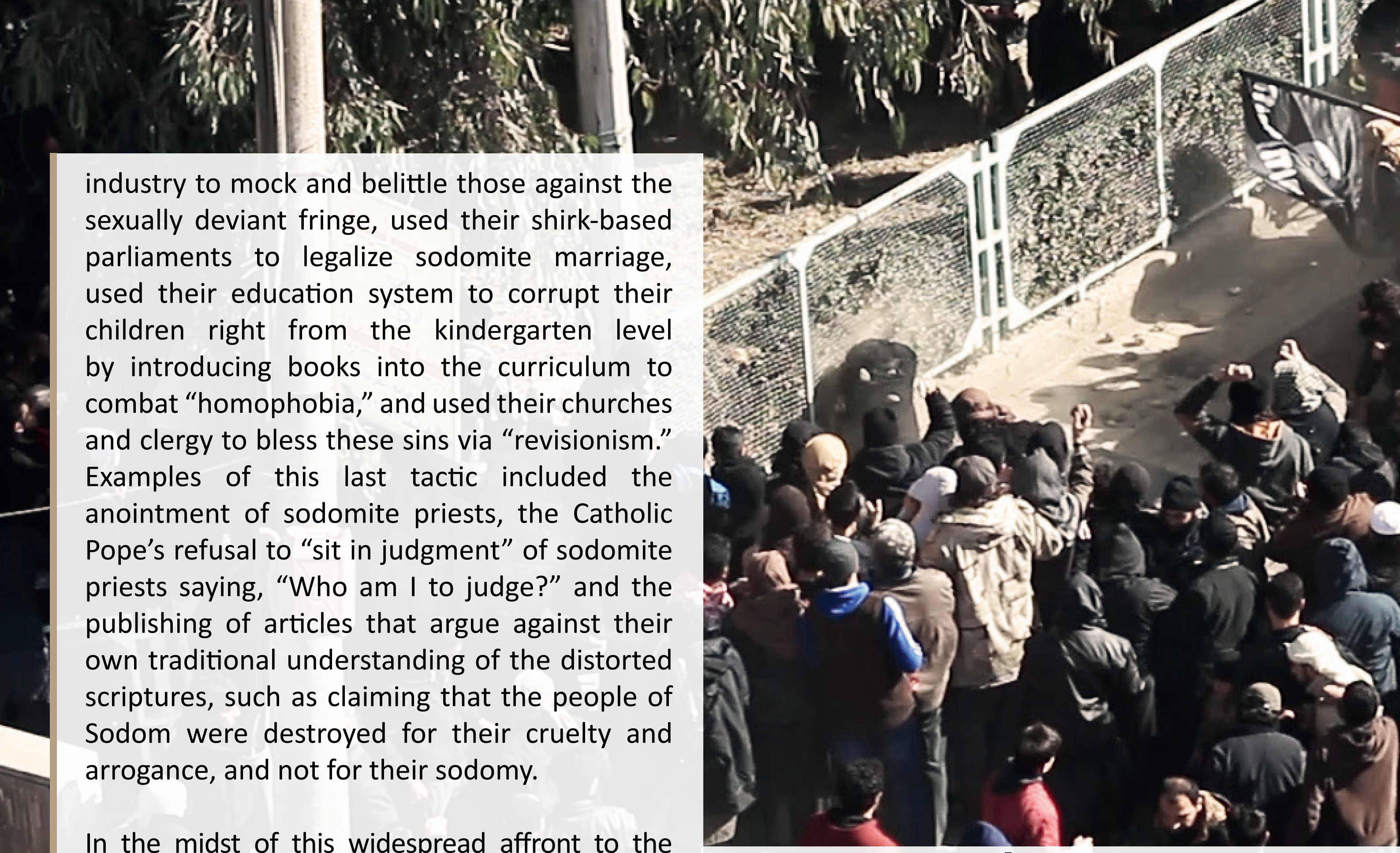
Disease became rampant, the rate of children born outside of marriage skyrocketed, and the nuclear family was on its way to becoming a relic of the past. Rather than taking heed upon witnessing the destruction of their social fabric, and changing their "way of life," the kuffār defiantly persisted on their mission to eradicate their morals. They used their entertainment

A SODOMITE IS THROWN OFF A BUILDING IN AR-RAQQAH industry to mock and belittle those against the sexually deviant fringe, used their shirk-based parliaments to legalize sodomite marriage, used their education system to corrupt their children right from the kindergarten level by introducing books into the curriculum to combat “homophobia,” and used their churches and clergy to bless these sins via “revisionism.” Examples of this last tactic included the anointment of sodomite priests, the Catholic Pope’s refusal to “sit in judgment” of sodomite priests saying, “Who am I to judge?” and the publishing of articles that argue against their own traditional understanding of the distorted scriptures, such as claiming that the people of Sodom were destroyed for their cruelty and arrogance, and not for their sodomy.

In the midst of this widespread affront to the fitrah (natural human disposition), the Islamic State continues its efforts against these deeds of misguidance – which Western “Civilization” regards as a part of their “values” – by implementing the rulings of Allah on those who practice any form of sexual deviancy or transgression.

This was demonstrated recently in Wilāyat Ar-Raqqah, where the Islamic State carried out the hadd on a man found guilty of engaging in sodomy. He was taken to the top of a building and thrown off, as was one of the traditions of the noble companion Abū Bakr as-Siddīq (radiyallāhu ‘anh) with those who committed this filthy deed. Also in Wilāyat Ar-Raqqah, a woman was stoned after being found guilty of zinā. In Wilāyat al-Khayr, meanwhile, a man was recently flogged as a ta’zīr (disciplinary punishment) after he was found to be in possession of pornographic material.

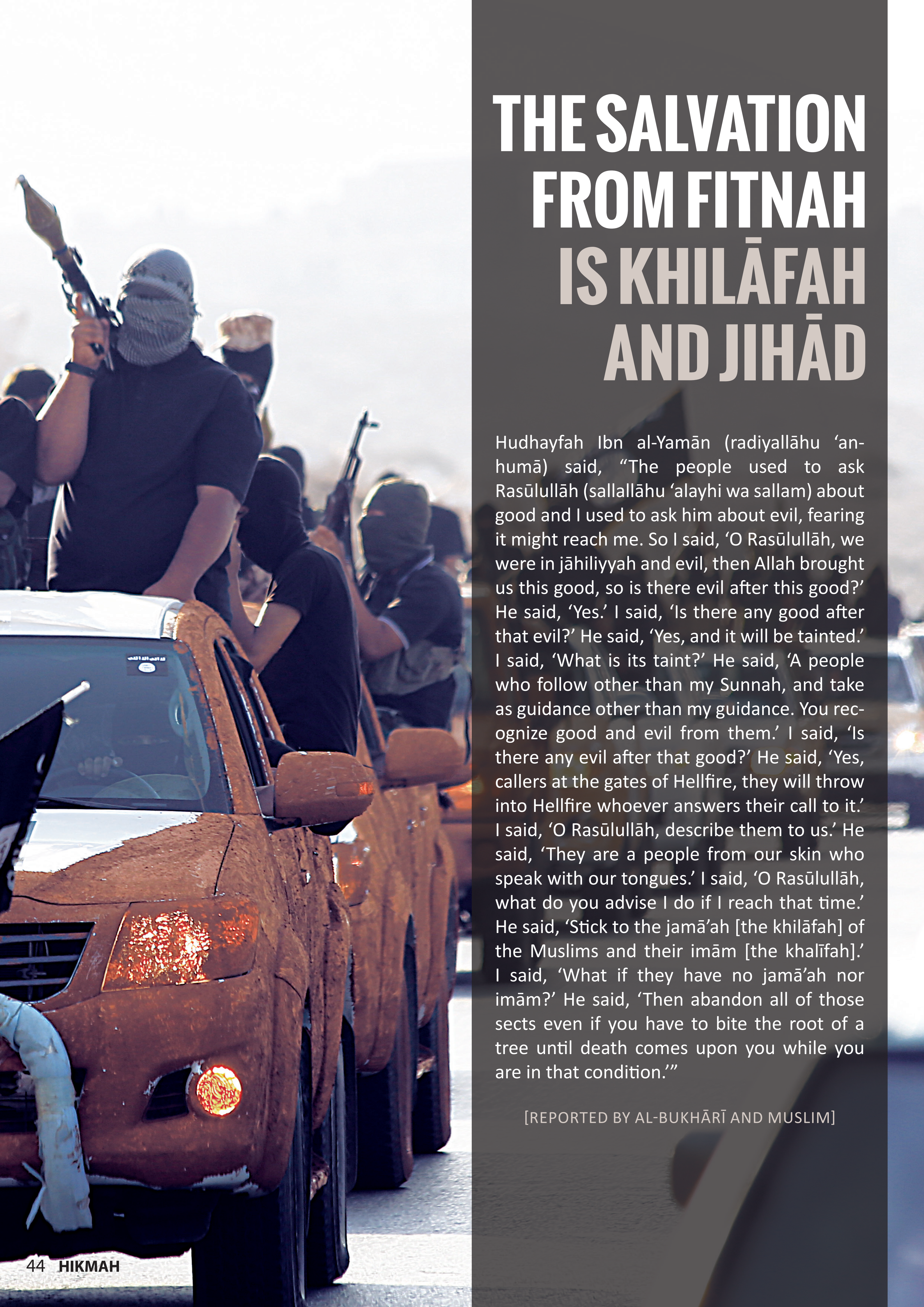
The Messenger (sallallāhu ‘alayhi wa sallam) said, “The implementation of one hadd in the land is better for the people of the Earth than for it to rain forty mornings” [Hasan: Reported by an-Nasā’ī and Ibn Mājah on the authority of Abū Hurayrah].



STONING A ZĀNIYAH IN AR-RAQQAH

It is the implementation of Allah’s rulings and the adherence to His guidance, bi idhnillāh, that will protect the Muslims from treading the same rotten course that the West has chosen to pursue.

THE HADD IS AN EXPIATION FOR THE SIN



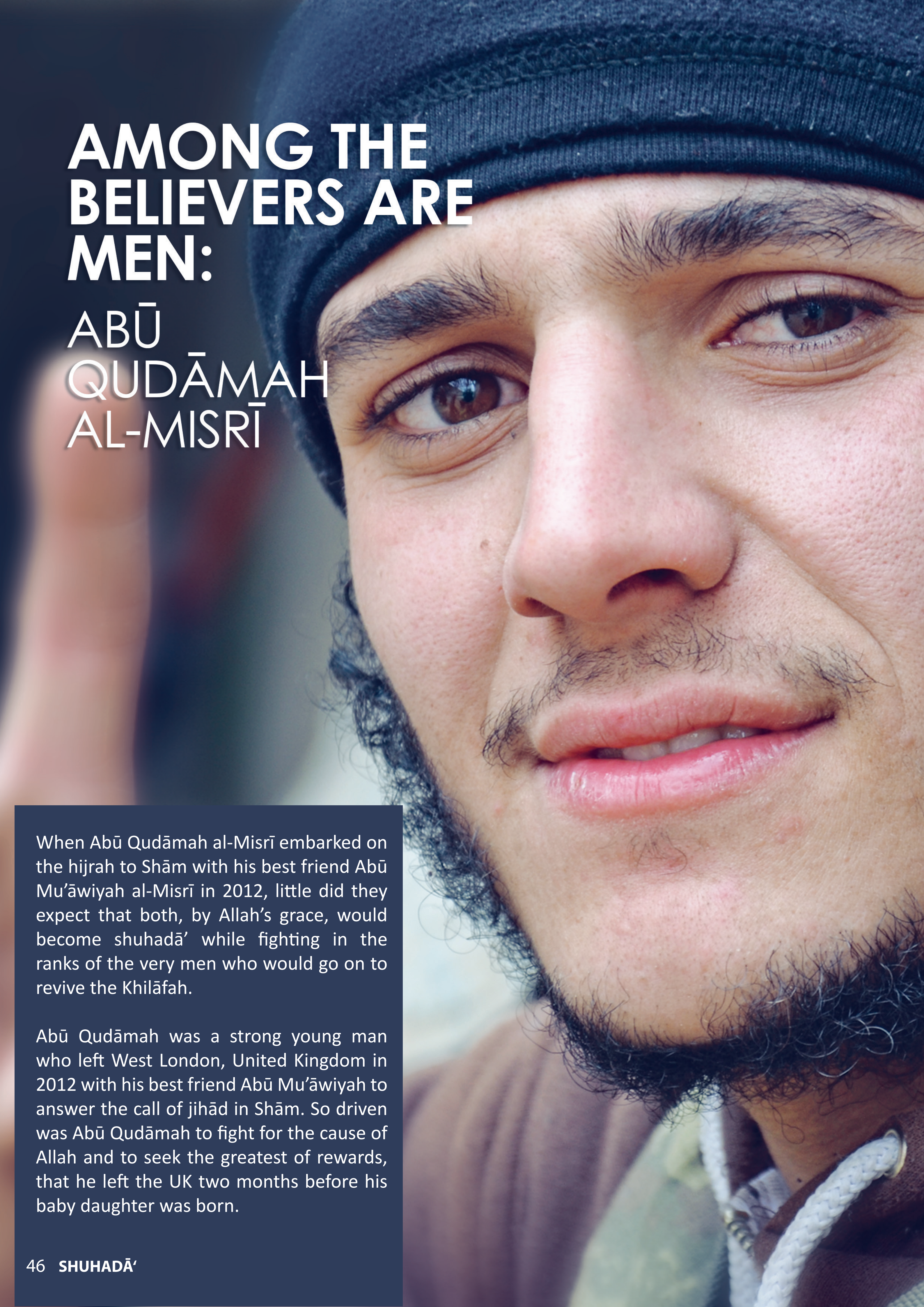
THE SALVATION FROM FITNAH IS KHILĀFAH AND JIHĀD

Hudhayfah Ibn al-Yamān (radiyallāhu ‘an-humā) said, “The people used to ask Rasūlullāh (sallallāhu ‘alayhi wa sallam) about good and I used to ask him about evil, fearing it might reach me. So I said, ‘O Rasūlullāh, we were in jāhiliyyah and evil, then Allah brought us this good, so is there evil after this good?’ He said, ‘Yes.’ I said, ‘Is there any good after that evil?’ He said, ‘Yes, and it will be tainted.’ I said, ‘What is its taint?’ He said, ‘A people who follow other than my Sunnah, and take as guidance other than my guidance. You recognize good and evil from them.’ I said, ‘Is there any evil after that good?’ He said, ‘Yes, callers at the gates of Hellfire, they will throw into Hellfire whoever answers their call to it.’ I said, ‘O Rasūlullāh, describe them to us.’ He said, ‘They are a people from our skin who speak with our tongues.’ I said, ‘O Rasūlullāh, what do you advise I do if I reach that time.’ He said, ‘Stick to the jamā’ah [the khilāfah] of the Muslims and their imām [the khalīfah].’ I said, ‘What if they have no jamā’ah nor imām?’ He said, ‘Then abandon all of those sects even if you have to bite the root of a tree until death comes upon you while you are in that condition.’”

[REPORTED BY AL-BUKHĀRĪ AND MUSLIM]

Hudhayfah Ibn al-Yamān (radiyallāhu ʻanhumā) said, "The people used to ask Rasūlullāh (sallallāhu ʻalayhi wa sallam) about good and I used to ask him about evil. I said, 'O Rasūlullāh, do you see this good that Allah gave us, will there be evil after it like there was before it?' He replied, 'Yes.' I said, 'What is the salvation from it?' He replied, 'The sword [meaning jihād].' I said, 'O Rasūlullāh, what will come about thereafter?' He said, 'If Allah has a khalīfah upon the Earth and he strikes your back and takes your wealth, then obey him, otherwise die while you are biting upon the stump of a tree.' I said, 'Then what?' He said, 'Then the Dajjāl will emerge with a river and fire. Whosoever enters into his fire, his reward is incumbent and his sin will be cast away. And whosoever enters into his river, his punishment will be incumbent, and his reward will be cast away.' I said, 'Then what?' He said, 'Then will be the establishment of the Hour.'"

[HASAN: REPORTED BY IMĀM AHMAD AND ABŪ DĀWŪD]



AMONG THE BELIEVERS ARE MEN:

ABŪ QUDĀMAH AL-MISRĪ

When Abū Qudāmah al-Misrī embarked on the hijrah to Shām with his best friend Abū Mu’āwiyah al-Misrī in 2012, little did they expect that both, by Allah’s grace, would become shuhadā’ while fighting in the ranks of the very men who would go on to revive the Khilāfah.

Abū Qudāmah was a strong young man who left West London, United Kingdom in 2012 with his best friend Abū Mu’āwiyah to answer the call of jihād in Shām. So driven was Abū Qudāmah to fight for the cause of Allah and to seek the greatest of rewards, that he left the UK two months before his baby daughter was born.

Although Abū Qudāmah's joking nature was known to always entertain his brothers, he would take his relationship with Allah very seriously, never missing the fast of Dāwūd ('alayhis-salām) nor enjoying a single night's sleep without spending a portion of it remembering his Lord either through prayer or recitation of the Qur'an. He was known to seek the correct Islamic rulings in everything he did, and would never knowingly allow any doubts or falsehood to hold firm in his presence.

On watching the early videos released by al-Furqān Media, Abū Qudāmah would always express his love for the Islamic State of Iraq, even before the announcement of its expansion to Shām.

Towards the end of 2012, Abū Qudāmah found out that his younger brother Yāsīn had become a shahīd in Afghanistan, and this only drove Abū Qudāmah to push ever-harder in his battles as he longed for his chance to give his life for Allah.

ABŪ MU'ĀWIYAH AL-MISRĪ (RAHIMAHULLĀH)

By Ramadān, both friends were fighting the Nusayriyyah in Halab, and both were injured within a week of each other. Abū Mu'āwiyah's gunshot wound healed quickly, whereas Abū Qudāmah sustained a complicated injury to his heel. It took six months of intensive physiotherapy and treatment before he could use the leg properly again. When his plaster cast was finally removed he fell to the ground in prayer, prostrating for a long period in thanks to Allah (ta'ālā).

One year later during Ramadān (2013), his longtime companion and best friend, Abū Mu'āwiyah, was killed by a Nusayrī sniper as he was trying to save a fellow mujāhid, Abū Mūsā Al-Jazā'irī, who had been wounded in the fighting while taking part in operations in the town of Salqīn in Idlib.

His shahādah could not have been more enviable: He was fasting, it was during the last 10 days of Ramadān, on a Thursday – one of the days in which a person's deeds are lifted up to Allah – and all this in the beloved and blessed land of Shām.

This affected Abū Qudāmah. He became quite sad after the death of his best friend, not because he missed him, but because he'd lost his friend with whom he had always competed. He began showing an even stronger desire for shahādah. "O Allah grant me shahādah," he would say in du'ā', encouraging the brothers around him to do the same.

He was a different man following the death of his friend. He became even more focused, even more robust in his practice of the religion, and he learned many lessons through the battles with the Nusayrī army. By now, almost all of his companions had been killed in battle for the cause of Allah.

Abū Qudāmah developed into a sharp fighter who could see where the fighting in Shām was headed. He had originally entered the country through the territory of the Free Syrian Army, but his enmity towards them and their evil ways grew. In 2013, he would say to other brothers, “Watch the FSA, because those people are going to fight us soon.” Thus, he was known for his harsh disposition towards the FSA.

ABŪ MU’ĀWIYAH AND ABŪ QUDĀMAH (RAHIMAHUMALLĀH)

It wasn’t long after his recovery that he joined the battle for the village of Duwayrīnah near Halab, spending around ten days in ribāt. He would distribute food to the brothers at the furthest ends of the ribāt area, given that their area was very dangerous and, as such, their food had sometimes been delayed. Leadership qualities were noticed in him and he was given responsibility over a group of brothers on the frontline, coordinating their ribāt hours and taking care of their affairs.

During an advance by the Nusayrī army in which many brothers were killed and injured near a location dubbed “Point 10,” notorious for its close proximity to the enemy and their heavy weaponry, Abū Qudāmah would give the brothers reminders of steadfastness and shout, “Paradise is under the shades of swords!” over and over again to encourage others who were under fire.

On the tenth day of ribāt, he and his companions entered Duwayrīnah to relieve a group of mujāhidīn, replacing them with a fresh batch of brothers. They suddenly heard a call for help. It was a medic, out of breath, saying that there was a fallen brother at a ribāt point called “al-Qalb” – the heart.

They all rushed to see what was happening. When they reached the location, they found a brother lying six meters away in front of a house that was facing enemy positions and known to be covered by an enemy sniper. The wounded brother was very exposed and there was no cover apart from a thin curtain hanging from one of the walls.

“Where is he hit?” asked Abū Qudāmah. “In the stomach, shot 5 times,” said one of the brothers who witnessed the shooting. The wounded brother moaned in pain and repeated his shahādah over and over again.

The sniper was not shooting, so the mujāhidīn knew it was an old technique to draw in a medic and get more kills. Abū Qudāmah didn’t care. He said, “Well we have to do something, we can’t just leave him there. You guys cover me and I’ll go get him.”

After a short discussion, the group agreed and the plan was set. While the medic ran over to grab the wounded brother, the rest of the group would provide cover fire in the direction of the sniper.

“We don’t want two brothers out there instead of one!” one of the brothers warned the medic before the rescue mission was launched.

It was a difficult situation but no one had a better plan, and the injured brother’s cries of pain were like daggers in the hearts of the murābitīn. Abū

Qudāmah found time to pray, raised himself up from sujūd, dusted his hair out, and said, “Are we ready? Then let’s go!”

With one loud call of takbīr, all the brothers started shooting, trying to place as much suppressive fire in the direction of the sniper as possible so that the medic could make his attempt. The medic started his run, then hesitated. He regained his composure and attempted again but hesitated once more.

Abū Qudāmah saw this and took over, beginning his own attempt, moving closer and closer to the injured brother while continuously shooting, until there was nothing between him and the sniper’s scope. His magazine ran out so he quickly reloaded, not wanting to go back behind cover as he was so close to the injured brother he could almost touch him.

And then it happened.

The sniper fired once, striking him in the head, and he instantly fell to the ground. The brothers quickly pulled him in, put him on a stretcher, and sent him to the ambulance.

He was breathing for about 15 minutes on his way to the hospital. A brother who stayed with him the entire time testified that despite his severe head injury and with the back of his skull totally shattered, Abū Qudāmah repeatedly uttered the shahādatayn just before he stopped breathing.

“This is how I always pictured a shahīd to be both in life and death,” the brother who was in the ambulance with him later said. Abū Qudāmah was buried next to his companion Abū Mu’āwiyah, as he had requested in his will, and their competition in this world had finally come to an end. They had both achieved their dreams of shahādah for the cause of Allah, and they would now continue their lifelong companionship in Paradise, bi idhnillāh, after being resurrected together.

We ask Allah to grant them – and all the shuhadā’ – the highest ranks of Paradise and to join us with them when it’s our time. Āmīn…

“PARADISE IS UNDER THE SHADES OF SWORDS!”

A BRIEF INTERVIEW WITH

UMM BASĪR AL-MUHĀJIRAH

ABŪ BASĪR
(RAHIMAHULLĀH)

Because of his loyalty to the Khilāfah, the mujāhid Abū Basīr al-Ifrīqī (Amedy Coulibaly – rahimahullāh) arranged to send his wife Umm Basīr al-Muhājirah to its lands prior to his shahādah in the blessed operations of Paris. After her safe arrival, Dābiq had the opportunity to present some questions to the sister and she answered with beneficial responses. May Allah protect all the wives of the shuhadā' and mujāhidīn and keep them firm upon the truth until they meet their Lord ('azza wa jall).

DĀBIQ: How was your hijrah? And how do you feel now in the land of the Khilāfah?

UMM BASĪR: All praise is due to Allah who facilitated the way for me. I did not find any difficulty. Living in a land where the law of Allah ('azza wa jall) is implemented is something great. I feel at ease now that I have carried out this obligation. All praise is due to Allah. I ask Allah to keep me firm.

DĀBIQ: What was your husband's reaction when the Khilāfah was announced?

UMM BASĪR: He was very happy. He immediately believed in the Khalīfah and the Khilāfah by giving bay'ah. And all praise is due to Allah. We ask Allah to have mercy upon him, accept him, and make him from those close to Him. His heart was burning to meet his brothers in the land of the Khilāfah and fight the enemies of Allah. His eyes shined every time he would watch the videos of the Islamic State. He would say, "Don't show me this," because when he would watch the videos, it would make him want to perform hijrah immediately and that would have conflicted with his intent to carry out the operations in France.

DĀBIQ: Do you have a message to the Muslims in general and Muslim sisters in particular?

UMM BASĪR: Remember {the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged} [An-Nahl: 111].

My brothers and sisters, I call on you to be concerned about the condition of the Ummah in the world, to act in accordance to such while following the Qur’ān and Sunnah.

Allah (ta’ālā) gave you minds to think with and intelligence to reason with. Why do you degrade yourselves by thinking you cannot understand the Qur’ān and Sunnah and believing you are in need of the understanding of this imam or that scholar? It is true, we need the people of knowledge in general, but, alhamdulillāh, Allah facilitated the understanding of the Qur’ān and Sunnah. {All praise is due to Allah, who has sent down upon His Servant the Book and has not made therein any crookedness} [Al-Kahf: 1].

Study the Sīrah of the Prophet (sallallāhu ‘alayhi wa sallam) and the stories of the Companions. Observe what the goal of their lives was. Their goal was to worship Allah as He wants to be worshipped not as our desires dictate.

I saw from amongst you generous people with enthusiasm. Do not lose these traits by following certain individuals. Sincerely ask Allah to guide you. Strive against your inner selves so that you might succeed.

O Allah, show us the truth as truth and guide us to follow it. And show us falsehood as falsehood and guide us to avoid it.

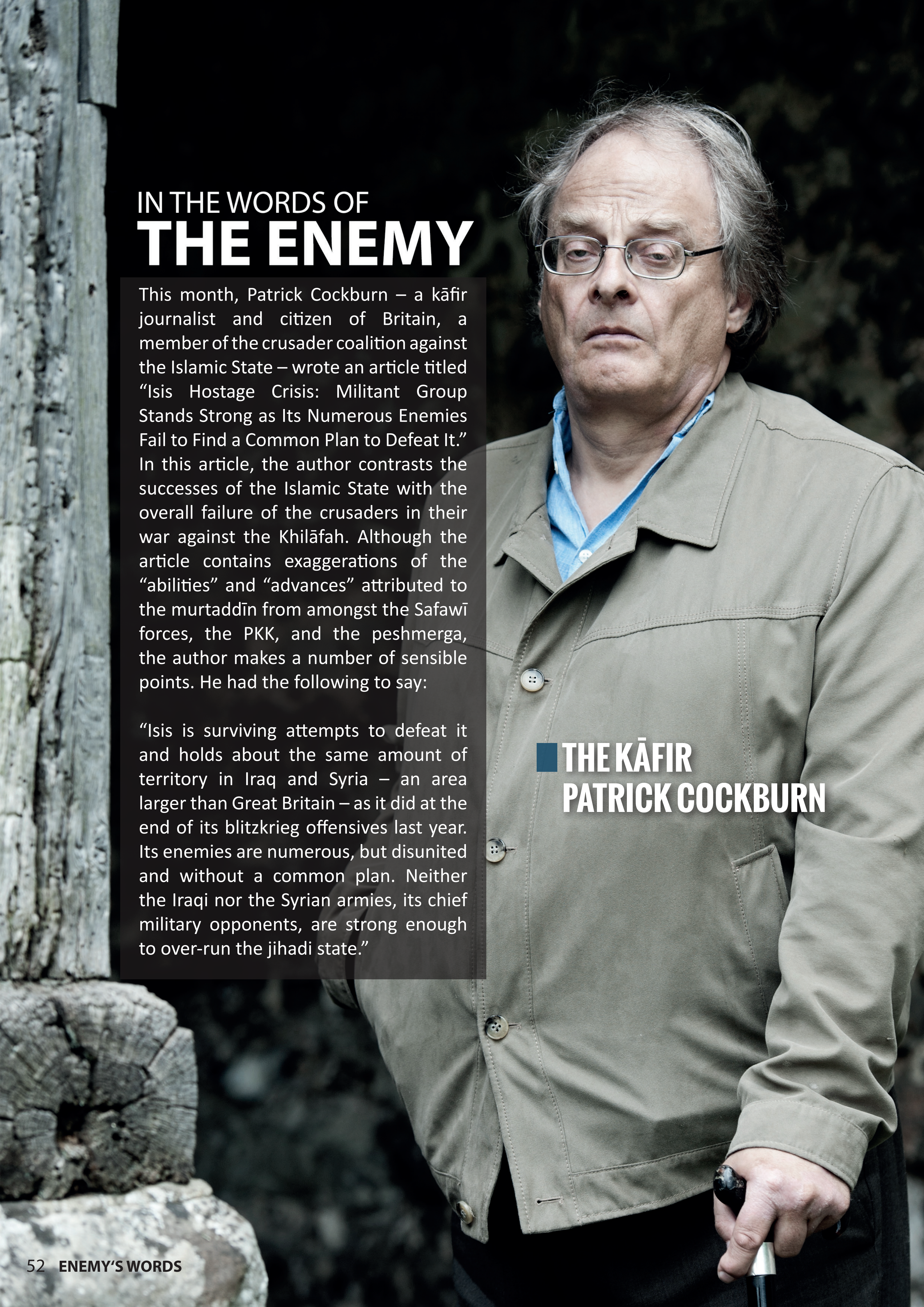
My sisters, be bases of support and safety for your husbands, brothers, fathers, and sons. Be advisors to them. They should find comfort and peace with you. Do not make things difficult for them. Facilitate all matters for them. Be strong and brave. It is essential that you make all your deeds sincerely for Allah’s face and hope for His reward. Know that the Companions (radiyallāhu ‘anhum) did not spread Islam in these vast lands except with their righteous wives behind them. Do not waste your time and energy in play, futility, and what does not concern you. Learn your religion! Learn your religion! Read the Qur’ān, reflect upon it, and practice it. Nourish your love of Allah and His Messenger. It is essential for you to love Allah and His Messenger more than your own selves, your husbands, your children, and your parents. Follow the example of Āsiyah – the wife of Pharaoh – who left the Dunyā for Allah and the Hereafter although she was a queen and had the wealth of the Dunyā. She was tortured and killed because of this choice, but Allah kept her firm and raised her above many women. And all praise is due to Allah, the Forgiving and Generous. Follow the example of Maryam (‘alayhas-salām) in her chastity, modesty, obedience of Allah, and truthfulness, which was one of her greatest traits, and so Allah chose her and raised her above many women. And all praise is due to Allah, the Majestic. There were many righteous women in history, so follow their example. Be patient. Patience is a great virtue. May Allah, the Bestower, provide you with patience. The life of the believer is full of trials and tribulations. So be patient while hoping for Allah’s reward. Life is short, even if it appears sometimes – during times of sorrow – to be long. By Allah, what awaits us is better and ever-lasting, inshā’allāh. We ask Allah for support and success. And there is no might nor power except by Allah.

{Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allah, Lord of the worlds} [As-Sāffāt: 180-182].

IN THE WORDS OF THE ENEMY

This month, Patrick Cockburn – a kāfir journalist and citizen of Britain, a member of the crusader coalition against the Islamic State – wrote an article titled “Isis Hostage Crisis: Militant Group Stands Strong as Its Numerous Enemies Fail to Find a Common Plan to Defeat It.” In this article, the author contrasts the successes of the Islamic State with the overall failure of the crusaders in their war against the Khilāfah. Although the article contains exaggerations of the “abilities” and “advances” attributed to the murtaddīn from amongst the Safawī forces, the PKK, and the peshmerga, the author makes a number of sensible points. He had the following to say:

“Isis is surviving attempts to defeat it and holds about the same amount of territory in Iraq and Syria – an area larger than Great Britain – as it did at the end of its blitzkrieg offensives last year. Its enemies are numerous, but disunited and without a common plan. Neither the Iraqi nor the Syrian armies, its chief military opponents, are strong enough to over-run the jihadi state.”



THE KĀFIR PATRICK COCKBURN

“So long as Isis continues to exist, it retains the capacity to dominate the political and media agenda for days at a time by threatening the public execution of hostages. These grizzly events, as we have seen with the Japanese and Jordanian hostages, are stage managed in order to gain maximum publicity and inspire general terror.”

“Isis has suffered setbacks, but has also had successes. This week, its forces were finally driven out of the Syrian Kurdish town of Kobani after a siege lasting 134 days, in which it suffered heavy losses from 606 US air strikes. But elsewhere in Syria, Isis has been advancing towards the city of Homs as well as gaining strength south of Damascus and at al-Qalamoun, close to eastern Lebanon. By one account, Isis has won control of territory since last September where one million Syrians live, in addition to the area it already held.”

“In Iraq, government forces have made advances in the provinces around Baghdad, but earlier this week bullets hit a plane and wounded passengers over Baghdad International Airport, forcing major airlines to stop flying there. This isolates the Iraqi capital and, though the airport is not completely closed, Isis could probably achieve this at any moment.”

He then went on to say:

“According to the International Centre for the Study of Radicalisation and Political Violence, the number of foreign fighters joining Isis in Iraq and Syria has risen from 15,000 last October to 20,000 today. A fifth of these come from Western Europe. Isis has also conscripted fighters in the territories it controls.”

“Isis is being squeezed militarily and economically, but there is no sign of it imploding. Even its loss of Kobani is not necessarily a sign of weakness, since it held on for months despite fighting … [the] Syrian Kurds, backed by an intensive US air bombardment in a confined place.”

“Western analysts are encouraged by the number of experienced Isis commanders killed last year, but its ideology is built around martyrdom, and the high casualty rate among leaders shows that they fight in the frontline. President Obama says America’s main effort is in Iraq but unless it can rebuild the Iraqi army then it will be near impossible to defeat Isis there. And so long as Isis continues, so too will high profile hostage-taking and executions.”

The Washington Post Editorial Board also commented on the “victories” of the coalition, saying:

“A small victory in Syria is no reason to celebrate as the Islamic State gets stronger. US officials are celebrating a modest victory in the war against the Islamic State in Syria – the apparently successful defense of the Kurdish town of Kobane, on the border with Turkey. Under siege since early October, Kobane has little strategic value but came to be seen as a test of whether the United States and its allies could stop the expansion of the Islamic State … With the help of Kurdish ground forces, the extremists were turned back. But perhaps the most significant fact about Kobane is that it consumed 75 percent of the nearly 1,000 airstrikes carried out by allied planes throughout Syria since September … In the rest of the Syrian territory it controls, including its capital of Raqqa, the Islamic State … is growing stronger rather than weaker.”

Or in the words of the crusader Eric Shawn of Fox News:

“The president promises ISIS will be destroyed. Instead, it is only spreading … Coalition forces did finally beat back ISIS in the key border town of Kobani … It reportedly took 75 percent of all the air strikes launched there so far to accomplish it. And despite that one glimmer of hope, the Islamic state vows to recapture the town as it scores successes elsewhere … The Islamic state’s territory has grown in the last five months … despite all of the coalition air strikes.”

JE SUIS
CHARLIE

A MASJID OF DIRĀR (HARM AND EVIL) IN FRANCE

THE EXTINCTION OF THE GRAYZONE

THE ENDANGERED GRAYZONE

The grayzone is critically endangered, rather on the brink of extinction. Its endangerment began with the blessed operations of September 11th, as these operations manifested two camps before the world for mankind to choose between, a camp of Islam – without the body of Khilāfah to represent it at the time – and a camp of kufr – the crusader coalition. Or as Shaykh Usāmah Ibn Lādin (rahimahullāh) said, "The world today is divided into two camps. Bush spoke the truth when he said, 'Either you are with us or you are with the terrorists.' Meaning, either you are with the crusade or you are with Islam" [Interview – 4 Sha'bān 1422H].[1] The operations quickly exposed the different deviant "Islamic" movements, the palace "scholars," and the deviant du'āt, not to mention the apostate tawāghīt[2], as all of them rushed to serve the crusaders led by Bush in the war against Islam. And so, the grayzone began to wither…

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[1] It is strange how 'Azzām al-Amrīkī in some of his letters criticized the Islamic State's justification for targeting the hostile Catholics of Iraq in 2010. He decried that its operation against the Catholics was based upon Bush's division of the world, when this is exactly how Shaykh Usāmah (rahimahullāh) viewed the world!

[2] The tawāghīt had always been open apostates in the camp of kufr, but due to the support they received from the palace "scholars" and the deviant movements (the Sufis, the Surūriyyah, the Ikhwān, etc.), many of the ignorant did not understand the blatant apostasy of these rulers. Because of this confusion, the tawāghīt were only "gray" in the sight of the ignorant. Only in this sense did the events of September 11th drive the tawāghīt out of the grayzone.

But the fiery zeal of the broken Muslim Ummah began to cool by the hazy events known as “the Arab Spring” as well as the lack of a body representing Islam (the Khilāfah) then. The Muslims saw the same aforementioned movements, “scholars,” callers, sects, and even the apostate tawāghīt[3] get involved in “supporting” the cause of the oppressed Muslims in Shām. And so confusion spread, and the withering of the grayzone was slowed or almost halted. Once again, the heretical call to the gates of Hellfire – the religions of the tawāghīt – was answered by many of the ignorant.

Then came the announcement of the Islamic State’s expansion to Shām followed by the subsequent announcement of the Khilāfah… bringing the grayzone to the brink of permanent extinction… by reviving the great body of Islam and so no Muslim had any excuse to be independent of this entity embodying them and waging war on their behalf in the face of kufr. Now, a stance of “neutrality” or “independence” would doom him[4] , as it entailed major sin, which would cause him to commit greater sins until he could commit kufr for the sake of his sinful interests, as the scholars stated, “The reward for sin is another sin,” and “Sins are the gateway to kufr” [Al-Jawāb al-Kāfī – Ibnul-Qayyim].[5]

The destruction of the grayzone is comparable to the division resulting from the Islamic message when it was first conveyed by the Messenger (sallallāhu ‘alayhi wa sallam). As the angels said when they appeared before the Prophet (sallallāhu ‘alayhi wa sallam) while he was sleeping, “Muhammad is a divider” and “Muhammad divided the people” [Sahīh al-Bukhārī]. For this reason, the mushrikīn would warn the Arabs against the Prophet (sallallāhu ‘alayhi wa sallam) by saying, “You have come to our lands. The matter of this man amongst us has grown severe. He has divided our jamā’ah (community) and scattered our strength. His words are like that of a sorcerer. He divides between a man and his father, a man and his brother, a man and his wife. We fear for you and your people what he has brought upon us. So do not speak to him nor listen to a word from him” [Ibn Hishām]. They would also say, “He divides between a man and his religion … a man and his clan” [Ibn Hishām] and “He severed the bonds between us” [Ibn Hishām].

Rasūlullāh (sallallāhu ‘alayhi wa sallam) came with al-Furqān (the Qur’ān, the divider between truth and falsehood) by which he divided his people into two opposing parties – the Muslims versus the mushrikīn – who then fought each other on the Day of al-Furqān (the Battle of Badr), where Rasūlullāh (sallallāhu ‘alayhi wa sallam) slaughtered his mushrik adversaries by his sword.

And when a grayzone formed and a “masjid” was established for it, Allah (ta’ālā) revealed to His Messenger (sallallāhu ‘alayhi wa sallam) al-Fādihah (the Exposer, Sūrat at-Tawbah) by which the grayish were exposed as well as their harmful “masjid.” Rasūlullāh (sallallāhu ‘alayhi wa sallam) went on to demolish this “masjid”… again ridding the Ummah of the destructive gray movement, as the grayzone was the hideout of the hypocrites, {Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little, wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray – never will you find for him a way} [At-Tawbah: 142-143].

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[3] See previous footnote.

[4] Note: After September 11th, the two opposing camps were the divided Ummah versus the crusaders. Now – according to the crusaders themselves – it is the Islamic State versus the crusaders. Accordingly, the grayzone has different implications for both times. In the past, it consisted of the hypocrites, deviant innovators, and abandoners of jihād. After the Khilāfah and the subsequent crusade, the grayzone also encompasses “independent” and “neutral” Islamic parties that refuse to join the Khilāfah, as these parties claim to be independent of both opposing camps.

[5] What the scholars mean is that sins – including bid’ah – will get a person into committing further sins. Each time he commits a sin, Allah will punish him with greater sins. Eventually, Allah could punish him with kufr, like the case of someone who knows that the implementation of the Sharī’ah will prevent him from pursuing his addiction to sin and thus joins the ranks of those who wage war against it, so he can preserve a social and political condition suitable for his sins. Or the case of those whose attachment to innovation and hizbiyyah is so deep that he feels he must wage war against the Khilāfah and so he cooperates with the murtaddīn against it.

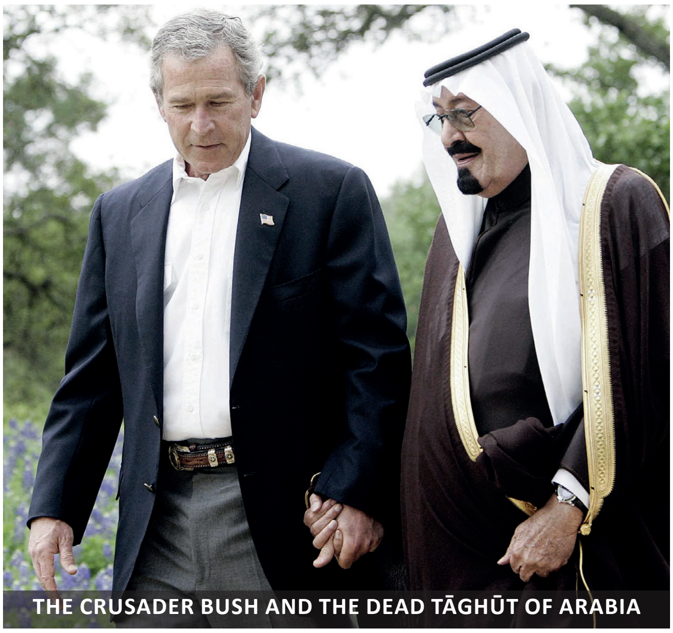
And a sword was also revealed to deal with the grayish hypocrites if they openly exposed their dark hypocrisy. {O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination} [At-Tawbah: 73]. {If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little. They are accursed; wherever they are found, they are to be seized and massacred completely. This is the established way of Allah with those who passed on before; and you will not find in the way of Allah any change} [Al-Ahzāb: 60-62].

And so, the hypocrites buried their heads in the sand, fearful of being exposed… They remained so until the wars of apostasy, when most of the Arabs apostatized from Islam. Then the hypocrites came out and rushed to join the open camp of falsehood, until the sword against apostasy – Abū Bakr as-Siddīq (radiyallāhu ʻanh) – took his famous stance and forced them back into the religion by the edge of his blade. Again, the hypocrites concealed themselves until other fitan struck the Ummah, including the murders of al-Fārūq ʻUmar, ʻUthmān, and ʻAlī (radiyallāhu ʻanhum)… fitan that gave birth to deviant sects and parties, which in turn provided cover for the hypocrites desperately seeking another grayzone to operate from.

And so, the hypocrites began to speak out brazenly, as Hudhayfah (radiyallāhu ʻanh) said, “Indeed, the hypocrites today are worse than those at the time of Rasūlullāh (sallallāhu ʻalayhi wa sallam); those ones would hide their hypocrisy, as for today, then they openly declare it” [Al-Bukhārī].

And just as the Islamic message carried by the Prophet (sallallāhu ʻalayhi wa sallam) split the former jāhiliyyah into two opposing camps, the Islamic State – by its very expansion to Shām – split the different factions in Shām including those with jāhilī and ʻummī (blind) goals[6]. The former War Minister Abū Hamzah al-Muhājir (rahimahullāh) was asked, “Some people accuse you of being the cause for the Sahwah mission, how correct is this claim?” He replied:

“We have previously asserted that the true cause behind the Sahwah mission was the establishment of the Islamic State. This is what began to be apparent these days, for after the announcement of the State, the Islamic mission conflicted with the nationalist mission adopted by almost all colors of the spectrum in Iraq, and this is what all the different jabhāt ad-dirār (harmful fronts) which were announced and formed have declared openly and repeatedly. It is not strange for all these different assemblies to form after the announcement of the Islamic State for they were truly formed only to wage war against it, secretly and openly.”


THE CRUSADER BUSH AND THE DEAD TĀGHŪT OF ARABIA

“Indeed, the rancor and envy of the carriers of Āl Salūl’s banner [the Surūriyyah] burned after losing their piece of the cake, after their

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[6] Jāhilī and ʻummī goals are not necessarily kufr, as they include fighting for tribalism, money, hizbiyyah, bidʻah, etc. As for democracy and secularism, then these goals are jāhilī as well as kufrī.

THE AFTERMATH OF THE MADRID OPERATION

hope for nationalist rule was demolished, and after they realized we would spill our blood and dismember our corpses cheaply so as to not allow the fruit of jihād to go to waste and so Iraq would not once again be ruled by something besides the Sharī'ah of ar-Rahmān. And because the reality of their armies [the Surūrī factions] is a lie especially after the sincere ones in their ranks joined us, their only option was to stand with the occupation against the Islamic State because the nationalist mission, which they argued for, gathered support for, and unified for, is the same mission desired by the occupation. The only condition is to be its agents, and this they had offered before for nothing in return from the occupation except a few dirhams and some security, which the occupation and its allies began to deprive them of" [The First Interview].

The different factions in Shām – as occurred in Iraq – began to split into two camps: the Islamic State versus the Sahwah backed by the crusaders, apostate regimes, and deviant movements… and those who tried to preserve the grayzone for different partisan interests found the grayzone withering rapidly before them, as their sincere soldiers abandoned them to join the Islamic State while their sick-hearted soldiers rushed to join the Sahwah factions. This division found its way quickly into different lands, as sincere mujāhidīn saw their former leaders fearful of losing power and influence rushing to futilely resuscitate the grayzone, even if it necessitated supporting the interests of the secularist, nationalist, and heretical parties waging war against the Islamic State on behalf of the crusaders and Arab apostate regimes. The grayzone – for these leaders – was a place to continue existing as independent parties and thereby preserve their own power. The Khilāfah's establishment finally pushed the sincere mujāhidīn to abandon their former leaderships, who were too busy burying themselves alive in the garbage dump of history.

This revival of the Khilāfah gave each individual Muslim a concrete and tangible entity to satisfy his natural desire for belonging to something greater. The satisfaction of this desire brought life back to the zeal latent in Muslims' hearts and when this entity embodying them was threatened by the crusaders, attacks were immediately carried out by the zealous Muslims in different kāfir lands in a way uniquely different to all attacks before. For years, different jihād organizations had called for individual attacks to be carried out against the crusader homelands,

A SCENE FROM THE 2005 LONDON OPERATION

THEO VAN GOGH - KILLED AFTER MOCKING THE MESSENGER

but their calls were met with minimal response. After the revival of the Khilāfah, numerous attacks were carried out in a period of months. This is something that the crusaders should deeply reflect over…

Europe was struck by attacks that killed multitudes more of kuffār than those killed in the recent Paris attacks. The 2004 Madrid operation and the 2005 London operation together killed more than 200 crusaders and injured more than 2000. Europe also witnessed an attack against "free speech" when a mujāhid assassinated Theo Van Gogh for mocking Allah (ta'ālā), His verses, His religion, and His Messenger (sallallāhu 'alayhi wa sallam). So why was the reaction to the recent attacks much greater than that of any previous attack? It is the international atmosphere of terror generated by the presence of the Islamic Khilāfah… It is the lively words contained in the Khilāfah's call. When its spokesman Shaykh Abū Muhammad al-'Adnānī ash-Shāmī (hafidhahullāh) made his call to Muslims everywhere, ordering them to carry out attacks against the crusaders wherever they may be found, his call was answered immediately, with different individual operations executed within hours…

And of those who answered the call recently was the brave mujāhid Abū Basīr al-Ifrīqī (Amedy Coulibaly – rahimahullāh). It was the address "Indeed Your Lord Is Ever Watchful" that moved him most. He had given his bay'ah to the Khilāfah beforehand – immediately upon its announcement – and sat in wait for instructions from its leadership, while never traveling to Iraq nor Shām. It was the living and breathing entity of Islam, which he pledged allegiance to, that inspired his soul. He met with the Muslims and mujāhidīn in France, calling them to give bay'ah and defend the Khilāfah, while refuting the doubts spread against it. He provided others – including the two mujāhid brothers, Cherif and Said Kouachi (rahimahumallāh) – with money and weapons so as to call to jihād under the banner of the Khilāfah.

And thus, the time had come for another event – magnified by the presence of the Khilāfah on the global stage – to further bring division to the world and destroy the grayzone everywhere.

THE OBLIGATION OF KILLING THOSE WHO MOCK THE MESSENGER

One of the first matters renounced by the hypocrites abandoning the grayzone and fleeing to the camp of apostasy and kufr after the operations in Paris is the clear-cut obligation to kill those who mock the Messenger (sallallāhu ‘alayhi wa sallam). There is no khilāf (difference) amongst the Salaf that if a dhimmī kāfir mocks the Messenger (sallallāhu ‘alayhi wa sallam), his covenant is thereby nullified and he must be killed. So how much more certain is the obligation to kill a covenant-less kāfir mocking the Messenger (sallallāhu ‘alayhi wa sallam) from dārul-harb!

RIHEDSSELSKA
2004
DANIEL PIPES - A WICKED JEW WHO MOCKED RASŪLULLĀH

Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) said, “The evidences for the nullification of the dhimmī’s covenant if he curses Allah, His book, His religion, or His Messenger, and the obligation to kill him and kill the Muslim who does the same are: the Qur’ān, the Sunnah, the ijmā’ (consensus) of the Sahābah and the Tābi’īn, and analytical deduction” [As-Sārim al-Maslūl].

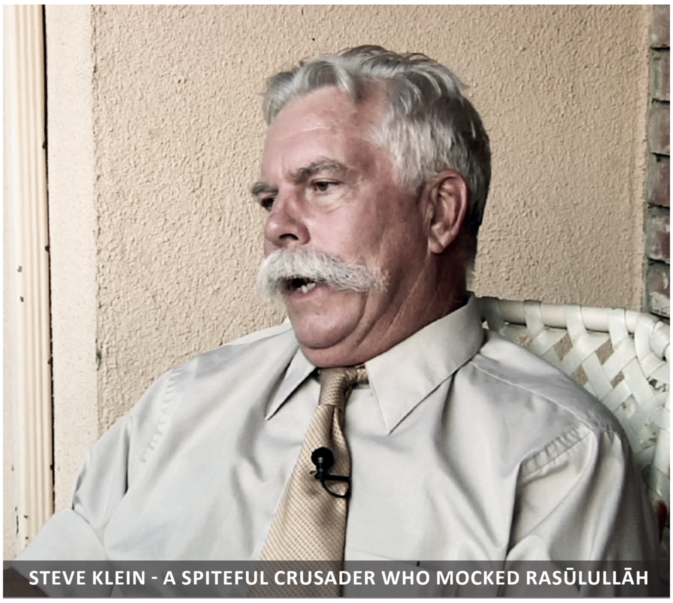
Amongst the evidences for this ruling is the statement of Allah (ta’ālā), {And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease} [At-Tawbah: 12].

Numerous ahādīth also prove this ruling, including the story of the Jewish tāghūt Ka’b Ibn al-Ashraf. The Prophet (sallallāhu ‘alayhi wa sallam) said, “Who will deal with Ka’b Ibn al-Ashraf for he has abused Allah and His Messenger?” Muhammad Ibn Maslamah (radiyallāhu ‘anh) said, “I will deal with him, O Rasūlullāh. Would you like that I kill him?” He replied, “Yes” [Al-Bukhārī and Muslim].

The Prophet (sallallāhu ‘alayhi wa sallam) also dispatched ‘Abdullāh Ibn ‘Atīk (radiyallāhu ‘anh) with a group of al-Ansār to kill the Jew Abū Rāfi’ because he had abused the Prophet (sallallāhu ‘alayhi wa sallam). Ibn ‘Atīk successfully executed the operation [Al-Bukhārī].

During the conquest of Makkah, he (sallallāhu ‘alayhi wa sallam) granted security to whoever entered al-Masjid al-Harām [Hasan: Abū Dāwūd], but ordered that Ibn Khatal be killed even though he was found holding on to the curtains of the Ka’bah [Al-Bukhārī and Muslim], because of his cursing of the Prophet (sallallāhu ‘alayhi wa sallam) [Ibn Hishām].

‘Alī Ibn Abī Tālib (radiyallāhu ‘anh) reported that a Jewess would curse the Prophet (sallallāhu ‘alayhi wa sallam) and disparage him. So a man choked her until she died. The Prophet (sallallāhu ‘alayhi wa sallam) judged her blood had been spilled lawfully [Sahīh: Abū Dāwūd].


STEVE KLEIN - A SPITEFUL CRUSADER WHO MOCKED RASŪLULLĀH

Ibn ‘Abbās also reported that a blind man had a slave girl whom he had two children from. She would curse the Prophet (sallallāhu ‘alayhi wa sallam) and not stop when he ordered her to, so he killed her with a short sword by placing its tip on her belly then placing his weight upon the sword. The Prophet (sallallāhu ‘alayhi wa sallam) judged her blood had been spilled lawfully [Sahīh: Abū Dāwūd].

The evidences for this issue are so abundant and clear, and yet some apostates, who abandoned the grayzone, claimed that the operations in Paris contradicted the teachings of Islam! They then gathered the masses in rallies under the banner “Je Suis Charlie,” leading them on towards the gates of Hellfire designated for the murtaddīn…

WHERE ARE THE FOLLOWERS OF AS-SIDDĪQ TO CONFRONT THIS APOSTASY?

Allah (ta’ālā) said, {And it has come down to you in the Book that if you hear the verses of Allah denied [by the kāfirīn] and ridiculed, do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together} [An-Nisā’: 140].

Shaykh Sulaymān Āl ash-Shaykh (rahimahullāh) said, “The meaning of the āyah is apparent. It means that if a man hears the verses of Allah being denied and mocked and sits with the kāfir mockers without being coerced, without forbidding them, and without getting up and leaving until they change the subject, then he is a kāfir like them even if he does not do the same as them, because his remaining with them entails approval of kufr. And approval of kufr is kufr” [Ad-Durar as-Saniyyah].

If merely sitting silently with the kuffār during a gathering of kufr is kufr, how much more so is it to rally on behalf of a newspaper mocking the Messenger (sallallāhu ‘alayhi wa sallam)? Or give verdicts in defense of the newspaper, against the mujāhidīn who killed those who mocked the Messenger (sallallāhu ‘alayhi wa sallam)? Or raise banners and slogans with the words “Je Suis Charlie” on them? There is no doubt that such deeds are apostasy, that those who publicly call to such deeds in the name of Islam and scholarship are from the du’āt (callers) to apostasy, and that there is great reward awaiting the Muslim in the Hereafter if he kills these apostate imāms…

THE MURTADD YASIR QADHI CONDEMNED THE ASSAULT ON CHARLIE HEBDO

{Indeed, those who reverted back to disbelief after guidance had become clear to them – Shaytān enticed them and prolonged hope for them. That is because they said to those who disliked what Allah sent down, "We will obey you in part of the matter." And Allah knows what they conceal. Then how [will it be] when the angels take them in death, striking their faces and their backs? That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds} [Muhammad: 25-28].

THE MURTADD HAMZA YUSUF CONDEMNED THE ASSAULT ON CHARLIE HEBDO

This āyah explains the condition of one who says that he won't mock the Messenger (sallallāhu 'alayhi wa sallam) himself, but he will only participate in the rallies that the crusaders call to against the mujāhidīn, in "solidarity" with the mockers. He obeys the kuffār "in part of the matter" – a part that is still kufr – and thereby apostatizes.

And if the Prophet (sallallāhu 'alayhi wa sallam) was forbidden from praying in the "masjid" built by the grayish hypocrites and destroyed it because it was secretly established for kufr and fitnah, how much more so is it an obligation to abandon "masājid" that blatantly raise the slogan "Je Suis Charlie" upon their walls and whose "imāms" defend the heretical concept of "free speech" to support the satanic newspaper?!

{And [there are] those [hypocrites] who took for themselves a masjid for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars. Do not stand [for prayer] within it – ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves. Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people. Their building which they built will not cease to be a [cause of] doubt in their hearts until their hearts are torn to pieces. And Allah is Knowing and Wise} [At-Tawbah: 107-110].

Rasūlullāh (sallallāhu 'alayhi wa sallam) was the sword against the mushrikīn, and his greatest companion, Abū Bakr as-Siddīq (radiyallāhu 'anh), was the sword against the murtaddīn… Where is this sword today to strike the necks of those apostate imāms so as to deter them from kufr and zandaqah (heresy)? If just one of them were killed, it would deter some of them and some of their followers from carrying on in their procession to Hellfire. Is there not a Muslim, whom Allah loves and who loves Allah, ready to perform jihād and spill the blood of such deviant callers?

Again, the announcement of the Khilāfah preceding the events in Europe further demolished the grayzone, as many Muslims living in Europe and the Americas justified their residency amongst the kuffār with the fact that the Muslims' lands were under the rule of apostate tawāghīt. Now, with the presence of the Islamic State, the opportunity to perform hijrah from dārul-kufr to dārul-islām and wage jihād against the Crusaders, the Nusayriyyah, the Rāfidah, and the murtadd regimes and armies, is available to every Muslim as well as the chance to live under the shade of the Sharī'ah alone.

The presence of the Khilāfah also magnifies the political, social, economic, and emotional impact of any operation carried out by the mujāhidīn against the enraged crusaders. This magnified impact compels the crusaders to actively destroy the grayzone themselves, the zone in which many of the hypocrites and deviant innovators living in the West are hiding.

{And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally} [Al-Baqarah: 217]. {And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper} [Al-Baqarah: 120].

The Muslims in the West will quickly find themselves between one of two choices, they either apostatize and adopt the kufrī religion propagated by Bush, Obama, Blair, Cameron, Sarkozy, and Hollande in the name of Islam so as to live amongst the kuffār without hardship, or they perform hijrah to the Islamic State and thereby escape persecution from the crusader governments and citizens.

THE HIZBIYYĪN AND THE GRAYZONE

The grayzone was a region favored by the hypocrites whose traits and hidden intents were exposed by Allah (ta'ālā) in His Book and by His Messenger (sallallāhu 'alayhi wa sallam) in his Sunnah. They were revealed so that the Muslims take precaution against the hypocrites and act when it is necessary by unsheathing the sword against the hypocrites, if they blatantly display their hypocrisy. Sadly, those who had formed parties with the legitimate mission to wage jihād fī sabīlillāh quickly found themselves in a dilemma after the Khilāfah had been established. The world was now divided further between the Khilāfah on one side and the crusaders with their apostate agents on the other. If these jihād parties recognized this giant body representing Islam – the Khilāfah – they would be delegitimizing themselves, and thus would lose personal power and influence, including the ability to propagate bida', in the case of those leaders blinded by irjā'. They also realized that many groups and individuals belonging to the splintered Ummah were influenced by the leaders of the grayzone – the palace "scholars," the deviant du'āt, and the heads of the deviant sects[9] and movements – all of them claiming to work for Islam. The jihādī parties found themselves in another dilemma. If they delegitimized the grayzone, they would also be delegitimizing the scholarship of those "scholars" representing the "Ummah"! And they did not have the courage to do so and could not abandon their fear of losing power, so they rejected the concept of a grayzone and struggled to prove the sincerity of the hypocrites… a mission doomed to fail and executed only for partisan interests.

Their blind-followers – the jihād claimants in Shām – tried the same before the Sahwah conspiracy by reviving different creeds of the Murji'ah – the Karrāmiyyah sect in particular, which denies the existence of hypocrisy. The scholar of the Salaf, Sufyān ath-Thawrī (rahimahullāh) said, "The difference between us and the Murji'ah is three matters. We say that īmān is statements and actions, whereas they say it is statements without actions. We say that īmān increases and decreases, whereas they say it neither increases nor decreases. We say that hypocrisy exists, whereas they say hypocrisy does not exist" [Sifat an-Nifāq – al-Firyābī].

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[9] The scholar of the Salaf, al-Fudayl Ibn 'Iyād (rahimahullāh) said, "If I see a person from the people of Sunnah, then it is as if I see a person from the Companions of Rasūlullāh (sallallāhu 'alayhi wa sallam); and if I see a person from the people of bida' (deviant innovations), it is as if I saw a person from the munāfiqīn" [Sharh as-Sunnah – al-Barbahārī]. The hypocrites and zanādiqah (extreme heretics) are also famous for disguising themselves as mubtadi'ah (deviant innovators) and concealing their propaganda under such a cover.

Although the jihād claimants acknowledge the existence of hypocrisy, hypothetically, they don't abide by the practical shar'ī rulings towards the hypocrites… Instead, they insist that they should be treated exactly like believers who do not display the traits of hypocrisy. And when the hypocrites are drowning in the darkest of suspicions, the jihād claimants insist upon giving them the benefit of doubt. And when the darkness of kufr is exhibited blatantly in the hypocrites' words and actions, the jihādī claimants look for excuses to justify the hypocrites' words, only to preserve the withering grayzone, and thereby justify their own existence as an entity independent of the Islamic State.

THE HIZBĪ ABUL-HASAN AL-BULAYDĪ

Amongst the most important traits of hypocrisy these jihād claimants regularly ignore is that the hypocrites (1) rush to the kuffār so as to gain power while (2) fearing calamity, (3) promising to obey the kuffār "in part of the matter," (4) and speaking in a twofaced tone. {Give tidings to the hypocrites that there is for them a painful punishment – those who take disbelievers as allies instead of the believers. Do they seek with them might? But indeed, might belongs to Allah entirely} [An-Nisā': 138-139].

{O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you – then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people. So you see those in whose hearts is disease [hypocrisy] hastening to them, saying, "We are afraid a calamity may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful} [Al-Mā'idah: 51-52].[10]

{And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech} [Muhammad: 30].

Another trait, in addition to the above, is they consider the aspirations of the Muhājirīn and Ansār to be a delusion induced by their religion. {Remember when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah – then indeed, Allah is Exalted in Might and Wise} [Al-Anfāl: 49].

Shaykul-Islām Ibn Taymiyyah (rahimahullāh) said, "Sometimes the hypocrites say to the believers, 'What has become of us is due to the bad luck you bring with you, for you called the people to this religion, fought them over it, and opposed them.' This was the statement of the hypocrites to the believers from the Sahābah. Sometimes they say, 'You told us to remain and stay here on this frontline until now, and if we had left before, we would not have been harmed by this calamity.' Sometimes they say, 'You – despite your small numbers and weakness – want to break the enemy? You have been deluded by your religion.’ … And sometimes they say, ‘You are crazy and without intelligence! You want to destroy yourselves and the people with you!’ And sometimes they say different kinds of extremely harmful speech” [Majmū’ al-Fatāwā].

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[10] See also verses 25-31 of Sūrat Muhammad.

THE HIZBĪ NASR AL-ĀNISĪ

Does this not all describe the condition of many of the factions prior to the launching of the Sahwah conspiracy? They rushed to the kuffār to gain power, while fearing calamity, promising to obey them “in part of the matter,” speaking with the marked tone of hypocrisy (vague statements that can be interpreted in ways favorable to the kuffār while possibly implying meanings of kufr), and considering the muhājirīn in Shām to be deluded for pronouncing the Millah (religion) of Ibrāhīm (‘alayhis-salām)? Sometimes the hypocritical leaders of these factions would make deceptively elusive statements with a tone of secularism, democracy, and nationalism, and then have their “jihādī” allies voluntarily reinterpret these statements in a manner more suitable to the hypocrites’ claim of Islam. Their “jihādī” allies would in turn use these reinterpretations to calm the jealousy of their own sincere soldiers so as to preserve the grayzone where they could continue to reside as independent parties working peacefully alongside the hypocritical factions. And when the Sahwah factions finally executed their conspiracy against the muhājirīn and ansār, the jihād claimants – knowing fully of the conspiracy beforehand – insisted that the hypocrites did not openly apostatize by aiding the murtadd Syrian National Coalition (SNC) and the tāghūt of Āl Salūl against the mujāhidīn! This was despite the fact that these jihād claimants knew of the deeply intricate but “hush-hush” relationship between the Sahwah factions and Āl Salūl and the SNC. And instead of aiding the mujāhidīn of the Islamic State, they aided the apostatizing factions[11]!

They forgot the verses in the Qur’ān explaining the obligation upon the Muslims towards the hypocrites, never mind the obligation upon the mujāhidīn towards the murtaddīn…

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[11] The apostatizing hypocritical factions are those who moved from the grayzone to the camp of kufr by aiding the blatant murtaddīn – the secularist and democratic factions – against the mujāhidīn. They followed this treachery by making political declarations of kufr themselves. As for the blatant murtaddīn who had publicly called to democracy (the secularist and democratic factions), then they were never in the grayzone to begin with except in the eyes of the most extreme Murji’ah; but these democratic factions have become further exposed by the crusade they have rushed to support. These days, the jihād claimants have found themselves in another dilemma and it is that the “grayzone” they had for so long strived to preserve is abandoning them and now waging war against them. And so, the jihād claimants are forced to make “takfīrī” statements against their closest allies – the other Sahwah factions! Why have they not reflected over the mubāhalah that has doomed them? See pages 20-30 of issue #2 of Dābiq for further reading.

Furthermore, some of the jihād claimants find it impossible to consider as a munāfiq anyone who fights and claims to be a mujāhid. They forget that the hypocrites would fight battles but avoid those requiring difficult travel and having no prospective of war-booty. {Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey} [At-Tawbah: 42]. They might travel for battle, as the leader of the hypocrites said during one expedition, {They say, “If we return to al-Madīnah, the more honored will surely expel therefrom the more humble.” And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know} [Al-Munāfiqūn: 8]. They might even get killed in battle as described in the hadīth of the Prophet (sallallāhu ‘alayhi wa sallam), “The killed fighters are three types. The first is a believer who wages jihād fī sabīlillāh with his soul and wealth until he meets the enemy and fights until he is killed. He is the purified shahīd in Allah’s garden, beneath His throne. The Prophets are not better than him except by the degree of prophethood. The other man is he who fears for himself because of his sins and misdeeds, so he wages jihād fī sabīlillāh with his soul and wealth until he meets the enemy and fights until he is killed. This is a purification that erases his sins and misdeeds. Indeed, the sword erases misdeeds. He will also be entered from any of the gates of Jannah that he desires … The last is a hypocrite who wages jihād with his soul and wealth until he meets the enemy and fights until he is killed. He is in Hellfire for the sword does not erase hypocrisy” [Hasan: Reported by Imām Ahmad, Ibn Hibbān, and others]. The difference between the battle fought by the believer and that fought by the hypocrite is that the hypocrite fights only for fame, war booty, zeal, nationalism, conspiracy, and pride while claiming to fight fī sabīlillāh.

They forgot that the hypocrites are not to be taken as allies nor friends, {O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. Here you are loving them but they are not loving you, while you believe in the Scripture – all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts"} [Āl 'Imrān: 118-119].

They forgot that the hypocrites are to be turned away from, not listened to, and scorned severely, {Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word} [An-Nisā: 63].

The forgot that the hypocrites are not to be defended in speech, {Indeed, We have revealed to you the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the treacherous an advocate. And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful. And do not argue on behalf of those who betray themselves. Indeed, Allah loves not one who is a habitually sinful traitor. They conceal [their evil intentions and deeds] from the people, but they cannot conceal them from Allah, and He is with them when they spend the night in speech He does not approve. And ever is Allah, of what they do, encompassing} [An-Nisā': 105-108].

They forgot that the hypocrites are not to be addressed with respect nor appointed as leaders. Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "Do not refer to the hypocrite with the words 'our sayyid' (our leader), for if he is your sayyid, then you have angered your Lord" [Sahīh: Reported by Imām Ahmad, Abū Dāwūd, and an-Nasā'ī].

All of these orders – including that to fight the hypocrites if they openly expose their hypocrisy[12] – contain practical instructions for the believers to implement. If hypocrisy were a theoretical concept having no consequences in the Dunyā, such orders would be meaningless. It is this understanding of faith, in accordance with the creed of Ahlus-Sunnah, that guided the mujāhidīn in their fight against the hypocritical factions turned apostate factions. It is also the absence of this creed amongst the leadership of the jihād claimants that led them to support these factions against the mujāhidīn and insist that these factions were never hypocrites, never mind apostates[13]!

And instead of realizing the great danger of the hypocrites, {And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up – they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?} [Al-Munāfiqūn: 4], they befriended the hypocrites and listened to them, {The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites – it is they who are the defiantly disobedient} [At-Tawbah: 67].

They then treated the hypocrites as the believers should be treated while forgetting, {Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?} [Sād: 28]. {Then will We treat the Muslims like the criminals? What is [the matter] with you? How do you judge?} [Al-Qalam: 35-36]. {Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death?

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[12] See verse 73 of Sūrat at-Tawbah, verse 9 of Sūrat at-Tahrīm, and verses 60-62 of Sūrat al-Ahzāb.

[13] See footnote #11.

Evil is that which they judge} [Al-Jāthiyah: 21].

Accordingly, hypocrisy to them is a theoretical condition with no practical consequences. And if the hypocrites join the camp of apostasy (the trenches of the secularist and democratic factions), extreme irjā’ prevents the jihād claimants from making any ruling of riddah upon these hypocrites. The extreme Murji’ah instead exaggerate the excuse of ignorance to encompass the very basis of the religion, the religious teachings that every Muslim must necessarily know, and even the undeniable facts related to the wāqi’ upon which different shar’ī rulings are based.

It is this experience that the jihād claimants of Shām faced that the different jihād parties all over the world should reflect over before insisting on a “neutral” and “independent” position that is neither with the Khilāfah nor with the crusaders and apostates but in the withering “grayzone” between the two, before they find themselves unwittingly steered towards the camp of falsehood.

TWO CAMPS WITH NO THIRD IN BETWEEN

As the world progresses towards al-Malhamah al-Kubrā, the option to stand on the sidelines as a mere observer is being lost. As those with hearts diseased by hypocrisy and bid’ah are driven towards the camp of kufr, those with a mustard seed of sincerity and Sunnah are driven towards the camp of īmān.

Muslims in the crusader countries will find themselves driven to abandon their homes for a place to live in the Khilāfah, as the crusaders increase persecution against Muslims living in Western lands so as to force them into a tolerable sect of apostasy in the name of “Islam” before forcing them into blatant Christianity and democracy.

Muslims in the lands ruled by the apostate tawāghīt will find themselves driven to the wilāyāt of the Islamic State, as the tawāghīt increase their imprisonment of any Muslim they think might have a mustard seed of jealousy for his religion, or lead them to apostatize by working as agents, soldiers, and puppets serving the banner of the tāghūt.

Mujāhidīn in the lands of jihād will find themselves driven to join the ranks of the Khilāfah, or forced to wage war against it on the side of those willing to cooperate with the munāfiqīn and murtaddīn against the Khilāfah. If they do not execute these treacherous orders, they will be considered khawārij by their leaders and face the sword of “independent” courts infiltrated by the Sufis, the Ikhwān, and the Salūlī sects.

Eventually, the grayzone will become extinct and there will be no place for grayish calls and movements. There will only be the camp of īmān versus the camp of kufr.

Then, when ‘Īsā (‘alayhis-salām) descends, breaks the cross, and abolishes the jizyah, there will not be any place left for the camp of kufr to exist on the Earth, not even as humbled dhimmī subjects living amongst the Muslims in the camp of truth… Thereafter, the Beast[14] will appear and mark the hypocrites who remained as individuals hidden in the camp of truth, thereby bringing an end to hypocrisy on the individual level after the Malāhim had finished hypocrisy on the level of calls and movements…

DĀBIQ - THE PLACE OF THE MALHAMAH

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[14] See the different authentic and weak narrations describing this beast in Ibn Kathīr’s tafsīr of Sūrat an-Naml, verse 82; wallāhu a’lam.

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THE GOOD EXAMPLE OF ABŪ BAṢĪR AL-IFRĪQĪ

All praise is due to Allah who made for our era of tribulations men with jealousy for Allah's religion. They left the Dunyā for the Hereafter having certainty in the reward Allah prepared for those who kill His enemies. It is upon the one who treads the path of Islam and then jihād to know that this path could be long and that he is in need of provision to keep him firm and nourish his faith upon the path that will end with Jannah, inshā'allāh. This provision is the constant worship of Allah, recitation of His book, voluntary prayers, charity, dhikr of Allah, and seeking knowledge of the Qur'ān and Sunnah. These traits were present in the Companions of our Prophet Muhammad (sallallāhu 'alayhi wa sallam), as the scholar of the Salaf, al-Awzā'ī – who died while on rībāt near Beirut in the year 150 AH – said, "The Companions of the Prophet (sallallāhu 'alayhi wa sallam) were upon five matters: sticking to the Jamā'ah, following the Sunnah, attending the masājid, reciting the Qur'ān, and performing jihād fī sabīlillāh" [Sharh Usūl I'tiqād Ahlis-Sunnah]. And these traits were present in the brother Abū Basīr (Amedy Coulibaly – rahimahullāh), as a close brother of his who recently performed hijrah to Shām explained in the following words...

HIS ENJOINING OF GOOD AND FORBIDDING OF EVIL

{And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful} [Āl ‘Imrān: 104].

In his home, amongst his family, with the Muslims, on the street, if he saw an evil, he would not leave it be, rather – with wisdom and humility – he would enjoin good and forbid evil.

HIS DA'WAH

{And who is better in speech than one who invites to Allah and does righteousness and says, “Indeed, I am of the Muslims”} [41:33].

He called many people to Allah, especially when he was in prison. He met a man in prison who was originally Muslim but hated the religion and everything related to the religion, to the point that this man prevented his wife from wearing hijāb and would prevent his brother back home from learning Arabic. In prison, this man met the brother Abū Basīr and stayed with him for 2-3 months. After this period, he would pray all the prayers during their proper time, pray qiyāmul-layl every night, and recite the Qu’rān daily. He ordered his wife to wear hijāb and ordered her to sell the house that he had purchased with a usurious loan so as to get out of harām. This story is a story from the dozens of unexaggerated stories. Those who met the brother Abū Basīr will weep over his shahādah. He would also call the people whom he trusted to carry out the order of Allah by pledging allegiance to Amīrul-Mu’minīn Abū Bakr al-Baghdādī.

HIS DHIKR

Yahyā (‘alayhis-salām) said, “I order you with much dhikr of Allah. A parable of this is a man whom the enemy pursues, following his tracks until the man comes to a fortified fortress and finds shelter there. Similar to this is the condition of the slave, he is not saved from Shaytān except by dhikr” [Sahīh: Reported by at-Tirmidhī and others].

He would not leave the morning and evening dhikr, whether he was in the car, at home, or anywhere else. He would recite Qur’ān much. The best dhikr is the recitation of His words (subhānah) – the words He revealed to His Prophet (sallallāhu ‘alayhi wa sallam), as in the hadīth, “You do not return to Allah with something better than what left from Him” [Sahīh: Reported by al-Hākim].

HIS FOLLOWING OF THE EVIDENCE

{Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember} [Al-A’rāf: 7].

The brother would not accept any matter without evidence. He would himself strive to verify any matter regardless of the person addressing it. If the proof came to him, he would immediately submit to the rule of Allah in accordance with the āyah, {The only statement of the believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful} [An-Nūr: 51].

How many are those who blindly follow the evil scholars, the deviant imāms, and the callers to the gates of Hellfire! They give precedence to these “scholarly” opinions over the words of Allah and the words of His Messenger (sallallāhu ‘alayhi wa sallam). But the truth is clear regarding tawhīd, and walā’ and barā’ – the millah (religion) of Ibrāhīm (‘alayhis-salām). The truth is also clear regarding hijrah from dārul-kufr to dārul-islām. The truth is also clear regarding bay’ah to the Khalīfah Abū Bakr al-Baghdādī (hafidhahullāh) and jihād against the Jews, the Christians, the Rāfidah, and the proponents of democracy. No one gives precedence to the words of a scholar over the orders that came from Allah and His Messenger (sallallāhu ‘alayhi wa sallam) except those described by Allah’s statement, {They have taken their scholars and monks as lords besides Allah} [At-Tawbah: 31].

HIS THIRST FOR SEEKING KNOWLEDGE

Mu’āwiyah (radiyallāhu ‘anh) reported that the Prophet (sallallāhu ‘alayhi wa sallam) said, “Whomever Allah wants good for, He grants him understanding of the religion” [Al-Bukhārī and Muslim].

He would ask many questions related to fiqhī rulings and would research issues himself. Allah gave him comprehension by which he was able to compare the different issues and derive the different shar’ī causes behind rulings. The brother was very intelligent in this regard.

HIS FASTING

He would fast Mondays and Thursdays in accordance with the hadīth reported by Abū Hurayrah (radiyallāhu ‘anh). Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, “Deeds are presented to Allah on Monday and Thursday, so I like that my deeds be presented while I am fasting” [Reported by at-Tirdmidhī].

HIS NIGHT PRAYER

He would pray qiyāmul-layl (the late night prayer) in accordance with Allah’s statement, {They arise from [their] beds; they supplicate their Lord in fear and aspiration} [As-Sajdah: 16].

HIS HARSHNESS AGAINST THE KĀFIRĪN AND HUMBLENESS TOWARDS THE BELIEVERS

{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves} [Al-Fath: 29].

Everyone who knew him loved him because of his good character and softness with the believers. If he felt he had wronged someone, he would apologize. He would sacrifice his right if he had the slightest doubt regarding the wealth of a Muslim. No one doubted his courage. He was a lion; his actions testify to this. He exhibited might against the kuffār.

WEAPONS PREPARED BY ABŪ BASĪR FOR STRIKING THE KUFFĀR

HIS GENEROSITY

> {GO FORTH, WHETHER LIGHT OR HEAVY, AND STRIVE WITH YOUR WEALTH AND YOUR LIVES IN THE CAUSE OF ALLAH. THAT IS BETTER FOR YOU, IF YOU ONLY KNEW}
> [AT-TAWBAH: 41]

He would give a lot of charity to the poor, the sisters (the wives of imprisoned mujāhidīn), and the mujāhidīn. An example of this is that when he saw the harsh financial condition of the two mujāhid brothers Cherif and Said Kouachi, he gave them several thousand euros so that they could purchase what they needed for the operation, after together coordinating the timings for their different operations. He gave much attention to supporting the sisters (the wives of imprisoned mujāhidīn). He could not tolerate seeing the masājid closed while the sisters were homeless. He would offer his wealth and home as solutions.

HIS JEALOUSY FOR THE RELIGION

Sa'd Ibn 'Ubādah (radiyallāhu 'anh) once said, "If I saw a man with my wife, I would strike him with the edge of my blade." This reached Rasūlullāh (sallallāhu 'alayhi wa sallam), so he said, "Are you surprised by Sa'd's jealousy? I swear by Allah that I am more jealous than Sa'd and that Allah is more jealous than me. And because of Allah's jealousy, He prohibited what is open and what is hidden of immoralities" [Al-Bukhārī and Muslim].

Abū Basīr would become very sad whenever he saw the religion of Islam or the Muslims violated. He wanted to change this evil. May Allah accept Him amongst the shuhadā' and have mercy upon him.

THERMO FORM

INTERVIEW WITH

ABŪ ‘UMAR AL-BALJĪKĪ

Dābiq recently had the opportunity to interview Abū ‘Umar al-Baljīkī (Abdelhamid Abaaoud) – a mujāhid being pursued by Western intelligence agencies for his jihād in Belgium. After his arrival to Shām, we said salām to the brother and presented him the following questions.

ABŪ ‘UMAR AL-BALJĪKĪ

DĀBIQ: Why did you go to Belgium?

ABŪ ‘UMAR: Alhamdulillāh, Allah chose me, Abuz-Zubayr al-Baljīkī (Khālid), and Abū Khālid al-Baljīkī (Sufyān) to travel to Europe in order to terrorize the crusaders waging war against the Muslims. As you know, Belgium is a member of the crusader coalition attacking the Muslims of Iraq and Shām.

DĀBIQ: Were there any other brothers with you?

ABŪ ‘UMAR: No, it was just us three. Our names are all over the news now.

DĀBIQ: Was it difficult for you to go to Belgium?

ABŪ ‘UMAR: We faced a number of trials during the journey. We spent months trying to find a way into Europe, and by Allah’s strength, we succeeded in finally making our way to Belgium. We were then able to obtain weapons and set up a safe house while we planned to carry out operations against the crusaders. All of this was facilitated for us by Allah. There is no might nor power except by Him.

DĀBIQ: How did the kāfir media get a hold of your picture as a soldier in jihād?

ABŪ ‘UMAR: A brother had taken video footage of some of us before a battle, but his camera got lost and was later sold by a murtadd to a Western journalist. I suddenly saw my picture all over the media, but alhamdulillāh, the kuffār were blinded by Allah. I was even stopped by an officer who contemplated me so as to compare me to the picture, but he let me go, as he did not see the resemblance! This was nothing but a gift from Allah.

DĀBIQ: What happened on the day of the battle with the Belgian authorities?

ABŪ ‘UMAR: Abuz-Zubayr and Abū Khālid (rahimahumallāh) were together in the safe house and had their weapons and explosives ready.

The kuffār raided the place with more than 150 soldiers from both French and Belgian special forces units. After a gun battle that lasted about 10 minutes, both brothers were blessed with shahādah, which is what they had desired for so long. I ask Allah to accept them both.

DĀBIQ: If you weren't with them when the raid occurred, why did you become a suspect?

ABŪ 'UMAR: The intelligence knew me from before as I had been previously imprisoned by them. After the raid on the safe house, they figured out that I had been with the brothers and that we had been planning operations together. So they gathered intelligence agents from all over the world – from Europe and America – in order to detain me. They arrested Muslims in Greece, Spain, France, and Belgium in order to apprehend me. Subhānallāh, all those arrested were not even connected to our plans! May Allah release all Muslims from the prisons of these crusaders.

DĀBIQ: Tell us about your journey to Shām.

ABŪ 'UMAR: Alhamdulillāh, Allah blinded their vision and I was able to leave and come to Shām despite being chased after by so many intelligence agencies. All this proves that a Muslim should not fear the bloated image of the crusader intelligence. My name and picture were all over the news yet I was able to stay in their homeland, plan operations against them, and leave safely when doing so became necessary. I ask Allah to accept the fruitful deeds of the shuhadā' who terrorized the crusaders of America, France, Canada, Australia, Germany, and Belgium.

ABUZ-ZUBAYR
AL-BALJĪKĪ
ABŪ KHĀLID
AL-BALJĪKĪ
ABŪ 'UMAR
AL-BALJĪKĪ

DĀBIQ: After interviewing Abū ‘Umar, we were provided with the final wasiyyah (testament) of Abū Khālid and Abuz-Zubayr (rahimahum-allāh)…

THE WASIYYAH: In the name of Allah; may blessings and peace be upon Rasūlullāh. As for what proceeds… O Muslims, O you who claim to be from the Ummah of Muhammad (sallallāhu ‘alayhi wa sallam), do you not see the religions of kufr gathering against the Muslims just as the beasts gather to feed upon their prey?

Do you not see the Qur’ān being trampled upon, the Prophet (sallallāhu ‘alayhi wa sallam) being cursed, and our mother, ‘Ā’ishah, being dishonored?

Our children have been dismembered by bombardment everywhere. The chastity of our sisters has been violated. Our lands and wealth have been stolen. Yet you do not do anything!

How do you live with these criminals, the enemies of Allah and His Messenger, while they wage war against Islam and the Muslims?

Allah said:

{THOSE WHO TAKE DISBELIEVERS AS ALLIES INSTEAD OF THE BELIEVERS, DO THEY SEEK WITH THEM HONOR? BUT INDEED, HONOR BELONGS TO ALLAH ENTIRELY} [AN-NISĀ’: 139].

Know that the kuffār will never be pleased with you.

Allah said, {And never will the Jews or the Christians approve of you until you follow their religion. Say, “Indeed, the guidance of Allah is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper} [Al-Baqarah: 120].

He also said, {O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers} [Āl ‘Imrān: 149].

Go forth for jihād and defend your Islam wherever you may be.

Allah said, {And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, “Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper”?} [An-Nisā’: 75].

Where is your jealousy for your religion? You will be judged by Allah for your inaction.

Allah said, {O you who have believed, what is the matter with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little} [At-Tawbah: 38].

Be warned of those whom the Prophet (sallallāhu ‘alayhi wa sallam) warned against: the wicked scholars, imāms, and callers who deviate the Ummah and corrupt the truth with falsehood. They corrupt Islam so as to put the Muslims to sleep. They only serve the apostate rulers, the slaves of the Jews and Christians.

Finally, remember what Allah said, {O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, mighty against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing} [Al-Mā’idah: 54].

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THE ANGER FACTORY

It's Western governments' heavy-handed tactics that generate the growing anger that will reduce Western nations to ashes...

BY JOHN CANTLIE

Something interesting that I read in The Independent on 19th January was that nearly half of France opposes the publishing of offensive cartoons of the Prophet Muhammad and that they believe there should be greater restrictions on the freedom of speech.

In a poll, "42 per cent of respondents express opposition to cartoon depictions of the Prophet Muhammad," says Zachary Davies Boren in his article. This is just after Charlie Hebdo, which normally sells around 60,000 per issue, printed seven million to cope with public demand after the Paris attacks. And what did they put on the cover? Another cartoon of the Prophet Muhammad! Suddenly, hundreds of thousands of Muslims all over the world took angrily to the streets in protest. And who knows how many others will plan out more attacks against Europe?

So it seems half of France is pleading for common sense and respect to prevail. And the other half wants to carry on with sacrilegious speech and belligerent behavior. It's not the only example of a split in opinions following the attacks after a comedian was arrested by police for praising the operation. So in other words, it's okay to offend Islam by making fun of the Prophet Muhammad but it's an offense to defend Islam by expressing support for mujāhidīn.

The French attacks have highlighted the growing rage of Muslims worldwide against Europe. Just three young Muslims brought an entire country to its knees while in the Middle East a billion-dollars' worth of bombs have been dropped in the last three months alone. And yet everyone acts all surprised and outraged after a relatively small attack in a capital city occurs as a direct result.

Why us? Why here? What did we do to deserve this? Well remember the dozens of Muslim men, women, and children who were killed in Syria from coalition bombs in January alone.

Politicians were quick to support Islam, of

THE CRUSADER DAVID CAMERON

course, but only their kind of "Islam." In Britain, someone called Eric Pickles wrote an open letter to the UK's Muslim community asking for help in "dealing with this problem of radicalization."

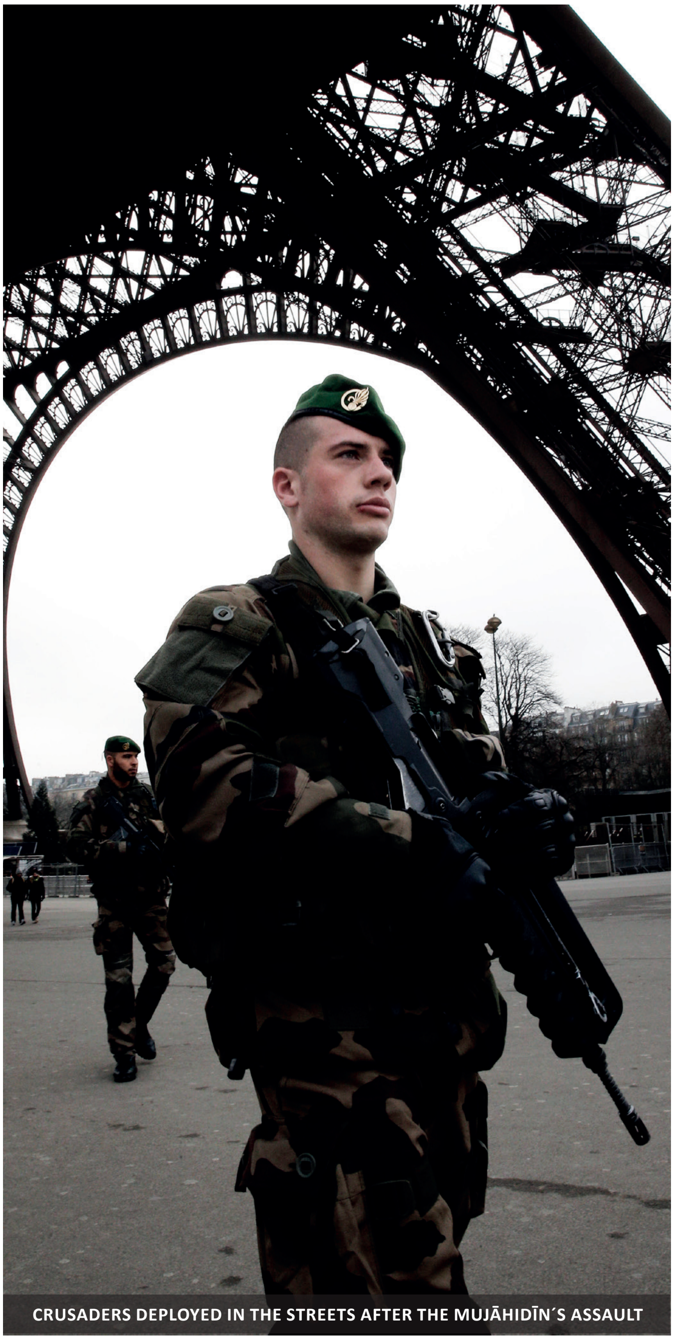
THE CRUSADER ERIC PICKLES

"British values are Muslim values," he blurted, clearly having no idea what he was talking about, before hastily adding that Islam's "message of peace and unity" makes the country better and stronger.

British leader David Cameron waded as he always does after the fact, saying, "Anyone, frankly, reading this letter, who has a problem with it, I think really has a problem. What he is saying is that British Muslims make a great contribution to our country, that what is happening in terms of extremist terror has nothing to do with the true religion of Islam. It's being perverted by a minority who have been radicalized. Frankly, all of us have a responsibility to try and confront this radicalization, and make sure we stop young people being drawn into this poisonous, fanatical death cult that a very small minority of people have created."

Wow.

What we have here are two people, politicians with a tremendous amount of power, who do not have the slightest idea what they're on about. They clearly have little knowledge about Islam, the Sharī'ah, jihād, the mujāhidīn, or why Muslims are getting angrier and angrier about how the West arrogantly pushes and shoves its



CRUSADERS DEPLOYED IN THE STREETS AFTER THE MUJĀHIDĪN´S ASSAULT

principles and beliefs on the rest of the world.

And yet, as politicians and leaders, they have the platform to spread their opinions and influence millions of others. It's the same rubbish we hear from Obama, Hollande, Netanyahu, and the others time and again, the old "the Islamic State is not Islamic" diatribe. How Islam is great, we really like Muslims, but only "Muslims" who conform to our definition of what a "Muslim" should be, who fits neatly into the definition of a working democracy. And whoever does not conform to this new definition of "Muslim" will be persecuted.

This, my friends, is the Anger Factory.

Governments are breeding more anger every single day with their increasingly hawkish viewpoints that simply do not work in the real world. They refuse to change or adapt. Confronted with a complex, developing situation that needs to be addressed intelligently or differently, Western governments just revert to form, and use heavy-handed police tactics or support military intervention abroad when it is exactly those responses that have been making the situation worse for decades.

Their response is often violently reactionary instead of forward-thinking. Following the attacks the French government responded by flooding the streets with troops and tanks, a completely pointless move that will only raise panic levels amongst its citizens. Following the capture of a Jordanian pilot by the Islamic State, the coalition responded by launching a night of intensive airstrikes on the city of ar-Raqqah in Syria that will only prompt the mujāhidīn to shoot down more aircraft and execute more pilots.

Just as politicians failed to spot the explosive growth of the Islamic State last year, so they failed to anticipate a surge of attacks on their home soil and are completely behind the curve on addressing the situation. The horse bolted a long time ago and the governments are only now trying to slam the stable door shut. But again, that is hardly surprising since it's their meddling that created this dangerous cocktail in the first place.

And they'd never admit to that.

Governments will happily talk with terrorist organizations near their home soil if it suits them. Britain negotiated with the IRA and Spain negotiated with ETA Basque separatists. But when it comes to talks with Islamic groups, belligerence and aggression are the only replies, and the mujāhidīn have always posed a far greater danger than any "homegrown" outfit. So how much more of a danger is the Islamic Caliphate established by these diehard fighters!

In taking a course of belligerence, governments have set themselves down a deadly path. Every bomb dropped in Syria or Iraq serves as a recruitment tool for the Islamic State. It's an unwise course of action when there are millions of Muslims living in those very same countries who may not be slow in coming forward to the call of jihād, and one that has irrefutably led to the situation that is now blowing up in their faces both at home and abroad.

This absolute refusal of governments to see the bigger picture and take any kind of remedial action has been starkly brought home to me in my small world.

I've been allowed access to a number of news reports and Twitter feeds regarding my situation, and about the only thing I'm aware that the British government has done in my case is to comment pointlessly on the release of my videos.

"We are aware of the release of another video and are studying its contents," a Foreign Office spokesman will say. Awesome. Good job. Family and friends have done far more for the other Britons and myself who were imprisoned out here. I'm even aware of an online campaign that's been launched by some of my old friends to try and get my story represented before the government. Thanks guys, I hope it has some effect but really, asking the government to help when it's they who set the rules in the first place may prove fruitless.

Because in my case, the British government was entirely happy to watch as an 81 year-old man made a film asking for my release from his hospital bed, then die because he didn't want to see his youngest son executed. That was my dad. They were okay with a mother of three children making a video asking the Islamic State personally to "re-initiate direct contact," without getting involved themselves. That was my sister. And they were fine with a woman doing multiple interviews with the media trying to drum up awareness for the situation while they did nothing. That was my fiancé, whom I hope now has long since forgotten me and moved on.

To them also I say thank you, thank you so much for your tireless efforts. But let it go. Leave it be and get on with your lives, all of you. What can the remnants of one family, smashed and emotionally exhausted after two years of searching, be expected to do by themselves while the government, so full of intelligence officials, think tanks, and pompous men in suits, sits back impassively and does nothing?

In doing so Cameron and his friends have drawn me into the Anger Factory for the suffering they've made my family endure. My father was getting on a bit but he wasn't that unwell when I saw him last, and I hold the apparent lack of any political support for my family, and therefore the government, partially responsible for his death.

Incidentally, please don't mistake this for "poor me." I do so hate self-commentary and merely use myself as an example.

If you don't fit into one of the neat slots government has created for you, then you've fallen through the mesh of regular society and will either have your name on a list or be stoically ignored as the situation dictates. And it's not just the politicians. The media too can sadly be remarkably indifferent in their approach. This makes sense when you remember that the majority of the print media are right-wing today also (in the UK, the Telegraph, Times, Daily Mail, Sunday Times, and The Sun are all batting for the Conservatives) and so all feed into the same system. Very few reports look at the bigger picture or ask questions like, "Should the government have helped more?" Or, "Can we prevent this from happening again?" Or even, "What can be done to help families in this situation?"

Of late, and sticking with my situation as the example, they simply report I have made another video and appear to make little effort to penetrate any deeper than surface level.

"John Cantlie, 43, plays the role of TV correspondent in the video walking around Mosul in what appears to be an attempt by the militants to show that life is 'business as usual' in the ISIS-controlled city in northern Iraq," said Mashable on 3rd January. "Intended to show that life is carrying on as normal in the Jihadist controlled city of Mosul, it is produced in the style of a television travelogue akin to those used on holiday programmes," said The Telegraph on 3rd January.

"Mr Cantlie says he accepted 'long ago' that his fate is 'overwhelmingly likely' to be the same as other captives," said the Express on 4th January.

In many reports there's little commentary or analysis, just "Cantlie does another film and talks about this and that." It's great that the media think my situation is worth commenting on if it makes people think beyond the obvious but surely the point of journalism – and there are some very good journalists out there – is always to go a little deeper than surface level. The specter of my death is always mentioned in news articles and I've read the same thing so many times that I have a sneaking suspicion the media can't wait for me to be executed. I believe it'll make their day if I have my head chopped off.

One internet site, Newsday 24/7, was so eager for me to die they published a story about it in very bad English on 13th December. "Source within the Islamic state told Newsday 24/7 that British journalist, John Cantlie is executed by the group," it said without, clearly, making any kind of verifiable check on such a serious statement. Amazing. I suggest to my family that they have a hacker shut that website down for the anguish such a report must have caused them.

The one sphere which does seem to ask intelligent questions and try looking at the bigger picture is the public. The changing face of media in the last 10 years means the public don't have to rely on the same media that they've become so tired of over the years, and generate their own, which is often much faster, always more interesting, and sometimes more reliable. Everyday people are more open-minded to a developing world and the things that happen inside it and less controlled by the meddling of government in what they read. In many ways, social media has become a more powerful tool than "real" media, as long as you're not hypnotized by the illusory trends that social media can sometimes wrongly convey.

These days, it's the public who have become the news-gatherers and the journalists read what they say. "Is ISIS playing a game of cat and mouse with #JohnCantlie?" asked one tweeter on 3rd January. "Playing with and taunting their captive until they kill him? Hope not but fear so."

"ISIS twitter accounts can't get enough of #JohnCantlie," said another tweeter. "It's forgotten he is a hostage with a cut throat hanging over his head." And my favourite comment, also tweeted on 3rd January. "Funny how an Islamic State prisoner looks happier and more free than most of us living in the west!"

Interesting, thought-provoking stuff, people asking tough questions and airing ideas that are nowhere to be seen in the mainstream media. The truth of the matter, for anyone who is interested, is that I'm making the most of my situation. Way back in September I said I would speak out against our deceitful governments for as long as the mujāhidīn allowed me to live, and now in February that still remains the case.

If the mujāhidīn ask me to shoot a video or write an article that in some small way sticks it to a political system that simply doesn't care about its citizens, despite endlessly saying the contrary, then I jump at the chance. I've seen dozens of videos of Cameron saying how much he values the lives of the British public, but actions sometimes speak louder than words and that isn't what I've witnessed when it comes to the families of British citizens held in Syria.

It's a strange thing, to harbor real anger towards your government. For me it's a new sensation, politics never touched me before because I lived blissfully under the radar. I'd never voted in my life because I figured that all politicians were, by nature, public school liars who would just say whatever needed to be said to get into power and then do exactly the same as the leader before them except wearing a different-colored tie.

Now, having been exposed first-hand to the cold indifference of politicians and how utterly ruthless they are when the chips are really down, I realize how right I was in the first instance.[1]

Despite being a prisoner, I've been shown respect and kindness, which I haven't seen from my own government. Even if I had the choice, could I honestly return to and live in a country that disowned the other Britons, all their families, and myself so contemptuously?

I don't think so.

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[1] Editor's Note: The major evil found in voting within the democratic system is not due to the false promises of the two-faced politicians, rather due to what it entails of ascribing the rights and attributes of Allah – including the right of legislation – to men. Accordingly, it is a form of major shirk. {Or do they have deities who have legislated for them a religion which Allah has not permitted? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment} [Ash-Shūrā: 21].

NEW RELEASE

WITH ENEMY DRONES BUZZING OVERHEAD, JOHN CANTLIE TAKES YOU ON A TOUR OF HALAB

From Inside Halab

AL-HAYAT MEDIA

The Hour Will Not Be Established until Seventy Thousand From the Children of Ishāq Attack Constantinople

Abū Hurayrah (radiyallāhu ‘anh) said, “The Prophet (sallallāhu ‘alayhi wa sallam) said, ‘Have you heard of a city [Constantinople] a side of which is on the land and a side of which is on the sea?’ They said, ‘Yes, O Rasūlullāh.’ He said, ‘The Hour will not be established until seventy thousand from the Children of Ishāq attack it. When they’ve reached it and camped, they do not fight with arms nor do they shoot arrows. They say ‘lā ilāha illallāh wallāhu akbar’ (there is no god but Allah, and Allah is the greatest), and thus one side of the city falls. Then they say a second time ‘lā ilāha illallāh wallāhu akbar,’ and thus the other side falls. Then they say a third time, ‘lā ilāha illallāh wallāhu akbar,’ so a breach is made for them, and thus they enter the city and collect ghanīmah. While they are dividing the ghanīmah, a shout reaches them saying ‘The Dajjāl has emerged.’ So they leave everything and return.” [Sahīh Muslim]